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THE
RIGHTEOVS
MANS EVILS,
AND
THE LORDS DE-
LIVERANCES.

By GILBERT PRIMEROSE, Minister
of the French Church of London.

PSAL. 129. 2.

*Many a time have they afflicted me from my youth: yet they
have not prevayled against mee.*



LONDON,
Printed by H. L. for Nathanael Newberry, and are to be
sold at the signe of the Starre in Popes-head
Alley. Anno 1625.


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AND
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TO THE RIGHT NOBLE, RIGHT
 HONOVABLE, AND RIGHT RELI-
 gious Lord, IAMES, MARQVESS of
 HAMMILTON, Earle of *Arran* and *Cambridge*, Knight
 of the most noble Order of the Garter : Counsellor of the
 Kings most honourable privie Councell, in both
 Realmes of England and Scotland; Lord
 Great Steward of his Majesties
 household, &c.

RIGHT HONOVABLE,


 Hat reading of holy Scripture and of Ecclesi-
 asticall stories, what experience hath taught
 mee, of the Righteous mans Evils, and the
 Lords deliverances; that I preached to my
 Church at London in nine Sermons, which in
 this booke I have dedicated to your Honour, as an acknow-
 ledgement of the heroicall and Christian vertues, which shine in
 your most Noble and Honourable person, and as an homage
 due to them; not as having any worthinesse and excellencie from
 their author, whereby he should presume to offer them to such
 a Lord, in whom all things excell in worth, and shine in a most
 eminent degree of excellencie.

In Empires, Kingdomes, States, Cities, Families, wee read
 and see the truth of the Oracle which said to ATTALVS
 King of Bithinia, THOU AND THY SON, NOT THE SONS
 OF THY SON. His Maiestie, who now holdeth the raines of
 this peaceable and flourishing kingdome, is the onely King
 knowne in the world by stories, who can reckon neere two thou-
 sand yeeres since his roiall Ancestors, of whom he is lineally
 descended, wore Crownes and Scepters. In France they
 thinke it much, if a man can prove his Nobilitie by foure

The Epistle Dedicatorie.

Descents. Since three hundred and odde yeeres that SIR GILBERT HAMMILTON came from England to Scotland, was there advanced to all titles and degrees of honours, of dignities, of greatnesse among the most noble and honourable of the Realme by the HEROS of those dayes, and King without peere ROBERT BRUCE, who had knowne in England the antiquitie of his noble house, and of all men then living, could best iudge of his courage, martiall actes, and deserts; and being preferred there to the mariage of the onely Daughter to my Lord Earle of Murray, the Kings Nephew by his Princely Sister, became the Stocke of the illustrious Race of the HAMMILTONS in Scotland, whereof your Honour is the golden head; how many Descents, how many generations, may be reckoned?

The fables tell of BELLEROPHON, how after he had done many feates of armes, not so much by his owne wisdom and strength, as by the helpe of his winged Horse called PEGASVS, he waxed proud, and attempting with the same wings to mount up to heaven, was flung to the earth, and brake his leg: whereby they teach us in a mysticall sense, that many, after they have bene borne upon the wings of their Princes favour, and thereby have done good services, conceive too ambitious and proud hopes, and, as if favour were desert, aspiring to ascend into heaven, to exalt their Throne above the rest of the starres, and to be like unto their Maker, are cut downe to the ground in an instant, where all their pompe is laid in a grave of shame and dishonour; as the Scripture speaketh of the King of Babylon, under the name of LVCIFER. In all the ancient stories hardly shall we finde any great man, whose predecessors or himselfe have not bene stained with the blot of rebellion against their Soveraignes, or of some negligence of their dutie towards them: But your Honours forefathers had ever their affections so addicted to our Kings, that King IAMES the third, with the consent of the States, and applause of the whole Realme, thought them worthy to be rewarded with the mariage of his onely and deare Sister, whom he gave in wed-
locke

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locke to IAMES Lord Hamilton, of whom your Lordship is come by many lineall successions. This proximitie of blood to our Kings, hath ever beene to your Ancesters, and to your owne selfe, a most attractive Adamant, drawing and tying inseparably your hearts, desires, wills, affections, duties, and services to their will and desires in all innocencie and uprightnesse, according to Gods commandement: the practice whereof is the stay of the State, and the maintainer of peace in the Church and Common-weale; **FEARE GOD, AND THE KING; AND MEDDLE NOT WITH FACTIOUS MEN.** So that this may be the Poesie of the Cognizance of your Honours most ancient and honourable Family, **FIDE ET OBSEQUIO.**

Of this fidelitie, of these long, profitable, and acceptable services to our Kings, continued in your Lordships familie from generation to generation, and most effectually confirmed by your owne generous, wise and good carriage in the Court and in the State, the Kings Maiestie is a most glorious witnesse, and a most magnificent rewarder: For that affection which his Maiestie sheweth to your Honour, those Dignities wherewith hee hath honoured you, namely this last of **LORD STEWARD** of his royall House, what are they but publike testimonies of the continuation of your good, faithfull and well liked services to his Maiesties Royall person, to our most excellent and hopefull Prince his Royall and onely Sonne, and to the states of both kingdomes? In the Court you are to his Maiestie that which **IOSEPH** was to **PHARAO** King of Egypt, **QBADIAH** to **ACHAB** King of Israel, **MORDECAI** to **AHASVERVS** King of Persia, and **ELIAKIM**, to whom God gave the key of the house of **DAVID**, to the good King **EZECHIAH**, and most like unto **THEODORVS** in the Court, of **VALENS** Emperour of the Orient; who being come of a most ancient and noble stocke, and well brought up from the Cradle, was not inferior to any of the Imperiall Court in modestie, wisdom, erudition and good carriage, ever seemed better than the charges

The Epistle Dedicatorie.

and places wherewnto he was advanced, and was the onely man whose tongue was never licentiously unbridled, never spake without consideration and foresight, yea was never shut through feare of danger, or hope of preferment, and therefore was equally loved of great and small, as your Lp. for the same vertues is much respected and loved of all states and degrees in both nations: For, by Gods speciall and rare blessing, you carry your selfe in all your demeanour at Court and abroad so wisely, that I may boldly affirme, that to none, if not to you, doth belong that rare and wonderfull praise which Cicero giveth to *BRVTVS*, and Marcellin to *PRETEXTATVS*, saying, that they did no thing to please, yet whatsoeuer they did, pleased; and that other which all men gave to *ANTHEMIVS* Governour to the religious Emperour *ARCADIVS*, HE SEEMED TO BE WISE, AND SO HE WAS. The Royall Prophet David saith most truly in the twelfth Psalm, that wicked men walke on every side, when rascals are exalted among the somes of men: Then *DAVID* fleeth, and *DOEG* triumpheth. But innocencie is protected, oppression is repressed, the states flourish, kingdomes prosper, the people have peace; when generous and worthy men, who hate covetousnesse, flattery, and envy, who respect above all worldly things the honour of the King, who have no other end of their actions but the weal of the State, are neere to Kings, *DARIVS* King of Persia, holding a Pomegranet in his hand, wished, in stead of all treasures, to have as many *ZOPYRES* as there were graines in that Apple: shewing, that there is nothing so needfull and profitable to Kings as faithfull Counsellors and servants of the chiefe of the Nobilitie, such as *ZOPYRVS* was; and yet no lewell so rare to be found: For though there be many nobles about Kings, there be few upon whose fidelitie, wisdom and magnanimitie Kings may relie. Therefore blessed is this Realme, wherein so many *ZOPYRES*, so many of the heads of the Nobilitie, are ever neere our most wise, religious and righteous Kings eares: Amongst whom your Honour shineth as a radiant Planet among the bright and glistering starres.

What

The Epistle Dedicatorie.

What are generositie, wisdom, faithfulness to the King, love to the native soyle, good and acceptable services to the State, but gorgeous and glittering sinnes, if they be severed from true godlinesse, from faith in our Lord IESVS CHRIST, from love to his beloved Church, from holinesse of life and good workes, acceptable to God? What are Courtiers, what are the Nobles of the Land, what are Kings themselves, without Christian vertues, but like a certaine people of Asia, which were wont to carry earthen vessels in golden Boxes? What are all their riches, honours, dignities, pleasures, pastimes, delights, but trifles, but faire vanishing bubbles, which must give place to things more solid, that bring to true beleevers an everlasting felicitie and ioy? For as the shell of an Egge, howsoever it bee white, smoothe, and well formed, must bee broken, that the Chicken may come out, and that, wherefore the shell was made, appeare: So the fashion and shew of this world must passe away, that the incomprehensible estate which God hath laid up, and keepeth in heaven for his deare ones, may shine and bee made manifest. Therefore where greatnesse and godlinesse, where wordly prerogatives and celestiallyl priviledges, where carnall and spirituall nobilitie, faith in Christ, and faithfulness to the King, love to the State, and charitie to the Church, a vehement passion for the common-weale and true zeale to God, are ioyned and married together, as they are in your Honours person; every man that seeth them is bound to acknowledge, to admire, and to praise them, and to render all honour and serviceable duties to those whom God hath so mercifully & wonderfully honoured.

This then is the cause of the Dedication of these my Sermons to your Honour. For who shall blame me, if so far as in me is, I honour with my Penne a Lord, whom God hath so richly honoured with his Gifts? And who shall denie, but that Sermons of the righteous mans evils, and of the Lords deliverances, may, yea should bee dedicated to a Lord, who though living in the midst of worldly contentments, eateth the Paschall Lambe, not onely with unleavened bread of sincerity & truth, but also with the bitter hearbes of godly sorrow, ever sighing, ever sobbing before

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before God for the affliction of Ioseph, ever praying, ever crying to heaven for the deliverance & restauration of Ierusalem lapping of the glib-sliding pleasures of this transitorie and fugitive life, as GEDEONS souldiers lapped of the running waters, and tasting them with thanks-giving as temporall gifts of God, but drinking great draughts of teares flowing from the eyes of spirituall sadnesse, ever expecting with a most firme hope the accomplishment of the Prophecies by the ruine of Babylon, and deliverance of the Church; ever hastening & setting forward that necessary & glorious worke, by courageous and faithfull counsels, and all other meanes lawfull and possible.

I cannot omit that which toucheth my selfe : For being banished from France for the Gospell of Christ, and for my nations sake, and comming to his Maiesties Court, where like unto **ENDIMION** after his long sleepe, I saw nothing but new faces, and seemed to my selfe as a man fallen out of the Cloudes, your Honour embraced me with such kindnesse and humanitie, and recommended me to his Maiestie with such affection, that I should be iustly condemned of ingratitude, if I did ever forget it.

Let that foule vice goe and burie it selfe in the gulfes of hell where it was bred; I had rather be esteemed clownish and homebred, by rendring to your Honour, in these unpolished sheetes, such thanks as I can, than called unthankfull by neglecting of my dutie. The poore woman with her mite, was as acceptable to God, as the rich men with their rich gifts, because shee gave what shee had with a free heart : And great Lords receive of their Vassals strawes, and trifles for homage of great tenements. I doubt not but this small and unworthy homage shall finde in your most worthy Lordship, the like acceptation; as comming from one, who with a true heart, poures out his prayers to God for the increasing of all the blessings of this life, and of the life to come, upon your most honourable Person, and illustrious Familie, and who is

Your Honours most humble, most obedient,
and most affectionate Servant,

Gilbert Primrose.

THE
RIGHTEOVS
MANS EVILS.

AND
THE LORDS DELI-
VERANCES.

THE FIRST SERMON.

*Of Evils incident to man, as he is man ; and
of the Righteous man.*

PSAL. 34. VER. 19.

Many are the evils of the righteous : but the LORD
delivereth him out of them all.

I. *All men are subiect to many evils :*

II. *Kings, Princes, great men,*

III. *As well as other men.*

(other men.

IV. *David ascribeth to the righteous man mo. evils than to*

V. *If the righteous man be examined according to the rules
of the Law, there is none righteous.*

VI. *If in Gods mercifull acceptation of the will for the deed,
all true Christians are righteous.*

VII. *Description of the righteous, negatively and affirma-
tively.*

VIII. *He that is righteous and holy, may call himselfe so :*

B

IX. At-

IX. *Although hypocrites and wicked men claime that name to themselves.*

X. *The true characters of wicked men.*

XI. *Their best workes are great sinnes.*

XII. *The Church is the Congregation of righteous men, and is assaulted with many evils.*

XIII. *Exhortation to righteousness.*



I f wee take but a slight view of man, who in his own pride and loftinesse of minde, hath taken to himselfe the glorious title of the *Little world*, if wee consider him in his person & in his state, wee shall finde, that he is but a cage of rottennesse, a sinke of filth, and a world of wretchednesse.

The seed wherof he comes, is a stinking excrement; and the ground wherein he is sown, is a quagmire of dirt, a sinke of uncleannesse, a strait and darke pit of loathsome and pestilent putrefaction, from whence he doth not escape, but is thrust out as a noisom & troublesome guest, who neyther can be kept longer, nor set at libertie without unspeakeable torments, both to the mother who hath conceived, borne and nourished him so long in her wombe; and to himselfe, and oftentimes without death to both.

When he is thus cast forth with sorrow and paines, if he had the use of understanding, to know the miseries whereunto he is borne; and of speech, to utter what he thinketh of them, he would make his moane, with *Jeremy*,^a *That he came forth out of the wombe, to see labour and sorrow*: and, *with Iob*,^b *cursing the day wherein hee was borne, would wish, with Iob*,^c *to have bene carried from the wombe to the grave.* For he doth no sooner open his nostrils, to breathe & suck up the refreshing moisture

^a *Jerem. 20.*
vers. 18.

^b *Iob 3. ver. 2.*

^c *Iob 10. ver.*
19.

flure of the ayre, but he is encountred and beset on all sides with unavoidable dangers: he is borne in teares, he liueth in miserie, and dyeth in grieve: hunger and thirst, cold and heate, nakednesse and weakenesse, labour and wearinesse, greasinesse & sweat, waking and sleeping, feavers and consumptions are the first deputies, who at his first entry into the world goe meete and welcome him, to make the first solemnities of this palace of vanitie and mourning; wherein hee hath scant set the first foote, when ignorance and forgetfulness, vaine hope and trembling feare, senselesse and despaire, joy and sadnesse, despite and cholor, burning lust and cold disdaine, a thousand combersome passions, ten thousand pricking cares, troupe together, and joine themselves to the first band, to conduct & leade him by certaine journies and stations, incht to some longer, to some shorter, to the king of terrours, to the mannor of darkenesse, to the land of the shadow of death, where ^d he shall say to the grave, *Thou art my father: and to the worme, Thou art my mother, and my sister.*

d Iob 17. 14.

II. Whom can you name to me, that hath spent the short dayes of this life, and hath not walked upon the bryers, wherwith it is strewed; nor felt their pricks? Kings are the first amongst men; but they are men. And ye shall sooner finde the sea without billowes, the aire without moving, the bramble without prickles, than man without evils: for what is mans life but an Ocean of miseries, wherein there is no drop of true delight and happinesse?

When yee cast your eyes upon Kings and Princes, heed not the precious Crowne which glittereth upon their heads, nor the shining Purple which covereth their nakednesse, nor the legionaries and squadrons of fouldiers which guard them, nor the Nobility which hedgeth them on all sides, nor the glorie of their servants, nor the magnificence of their fare, nor

c TIBERIUS,
*Timeo incus-
 ditor aditus, si-
 meo & ipsos cu-
 siodes.*

f Pro. 14. 13.

the excellencie of their palaces, nor the gorgeous pomp of their Court. Pierce further in, thrust your eyes within the centre of their hearts; consider their deeds and carriage, and you shall see at one sight, a head crowned with gold, & a heart scorched with griefe: The flower of Purple; the brightnesse of Scarlet; the glistering plate-laces of Gold; the twinkling jewels; dazeling the eyes of the beholders; and penlivenesse, blacking the soule of him that beareth them: Men invironed with guards without, and besieged with feares and terrours within, ever laying some new plot, and manie times crossed in their designes; notwithstanding their great power, not able to doe all that they would; and often constrained to do what they would not; making a faire shew to those whom they hate, mistrusting those in whom they must needs trust; suspecting now their wives, now their children; fearing all those that feare them; & dreading all entries which are not kept, yea, and dreading also their own keepers; passing the dayes in painefull labours, in trouble of minde, in many dangers betweene shavelles flatterers, craftie calumniators, and aposted assassins; and seeking, in the darkenesse of the night, the rest which a remorsefull remembrance of things past, a gnawing feare of things to come, & a thousand other perplexities pull away violently from their eye-lids. *Even in laughter their heart is sorrowfull, and the end of their mirth is heavinesse.* They drinke Wormewood in a cup of Gold; the Sugar of their delights is embittered with the Gall of discontent, and when they glut themselves with voluptuous pleasures, and swallow downe the most rare and costly dainties, as *Behemoth* draweth up Iordan into his throat, either feare death, as if they had the sharp point of a naked sword hanging by a haire above their heads; or long for it, to make a dolefull end of the huge heape of their manifold and wofull miseries,

miserics, which extract from them now and then a vehement disdain of their royall Robes, with this true exclamation, *g O cloth more glorious than happy! the lowliest beggar of the countrey would not stoop downward to lift thee from the ground, if hee knew with how many cares, frights, and vexations of spirit thou art lnyed.*

*g O nobilem
magis quam
feliciamurum,
Ec.*

All the Tragedies, though fabulously written, are made of the true miseries and strange calamities of Kings, Princes, and other great men of the world. Runne thorow the stories of Heathen men: of so manie Kings, how few shall yee finde, whom a drie and peaceable death hath sent to the grave, where now the worme feedeth sweetly on them! In the Scriptures ye see *Saul*, possessed with the Devil, murdering the Lords Priells, smiting with the edge of the sword the whole Citie of *Nob*; men and women, children and sucklings, Oxen, Ases and Sheepe, seeking to kill his owne sonne and heyre, and finally imbruing his unmercifull and pittilelle hands with his owne blood. There ye see *Ishbosheth* slaine by his owne Captaines, in whom he had speciall affiance. There yee see the good and godly King *David* no sooner unpestered of one warre, but he is entangled into another: ye see him overwhelmed with domesticall calamities, constrained to behold and suffer the incests, parricides, rebellions, revolts of his owne children, and to be upon his guard against them who should have guarded him. There ye see *Solomon*, the wisest, but not the best of the sonnes of men, after hee had taken a deepe draught in the cry stalline cup of worldly prosperities, and given his heart to seeke and search out by wisdom all things that are done under heaven, upbraiding them all with this true saying; *h Behold, all is vanity and vexation of spirit.* The life of all the Kings of Iuda was nothing else but as a web woven; as a bawdrick interlaced with evils: what was the state of the

h Eccles. 1. 14.

i Eccles. I. 2.

Kings of Israel, but an hideous spectacle of most horrible calamities? Neyther shall ye finde any amongst the Politicians and Statesmen, living amongst the wearisome turmoile of imploiments, who once in his life findeth not whereupon to sing to his perplexed soule. *Salomons* complaint, which *Gilimer* the last King of the Vandales harped with a mourning and sorrowfull tune, to the Emperour *Iustinian*, whose prisoner he then was, *Vanity of vanities, Vanity of vanities, all is vanity.*

III. If such be the condition of Kings, of Princes, of Courtiers, of Statesmen who have their portion in this life, and seeme to be in a safe harbour against all kindes of stormes, and in all weathers; who is able to relate all the troubles which disquiet the mindes of other men, and sleepe the few drams of worldly comforts, which they taste but seldome in their lives, with a quintall of gall? One bewaileth the death of his only sonne: another curseth the day wherein he was made the father of a man childe: this man complaineth of his wives disloyaltie: that man conveyeth his wife to the sepulchre, with sadnesse and teares. He who lived in ease, is ashamed to see himselfe stript of all that he had; and he who spoyled him, is amazed when he is also spoyled by another stronger than himselfe. One amongst an hundred, mourneth for the death of his friend, who was to him more faithfull and steadable than a brother; but manie fret and are much moved, when they see their familiar friends, in whom they trusted, and in whose bosome they did lay all their secrets, lift up their heeles against them.

To be short, there is no tongue that can fully expresse all the evils that are incident to man in his person and state; neither is there any man, who feeleth not, with paine, the portion of those evils which is shared unto him. As they that sayle in shallow wa-

ters amongst rocks and shelves of sand, are not voyde of danger and of feare; so they that hoyle up sayles amongst the waves and surges of the tempestuous sea of this life, are not freed from annoyes and discontentments: all their pleasures are like the *Locusts*, whereof mention is made in the Revelation, which ^k had hayre as the hayre of women, to entice with goodly shewes; and tayles like unto *Scorpions*, to sting with mortall discontent. They shall leave off to be mortall men, when evill shall leave off to pursue them: and teares shall not be wipt from their eyes, untill death hath closed their eye lids; ^l For man is borne unto trouble, as the sparkes rise up to flye, and ^m the strength of his dayes is labour and sorrow.

k Revel. 9. 8.
10.

l Iob 5. 7.
m Psal. 90.
10.

IV. But amongst and above all men, many are the evils of the righteous man, as David said when hee was forced, through feare, to change his behaviour before *Abimelech* King of Gath, and faining himselfe madde, escaped his enemies indignation. for he feareth not to call himselfe *righteous*: and calling to memorie the great number of evils, which hee had endured from the first day of his anointing till then, he pronounceth, that many are the evils of the righteous. Which he speaketh so of himselfe, that he extendeth it to all those who can claime the title of righteous men to themselves. And because this saying is confirmed by the experience of all ages, and therefore it may seeme very strange, that a righteous man should be so storm-beaten with afflictions, he mitigateth the bitterneesse of this averred sentence, with the sweetnesse of this no lesse experimented conclusion; But the Lord delivereth him out of them all.

1. Sam. 21. 13.

So the Text taketh you by the hand, and pointeth out to you, *first*, a righteous man, and his manifold afflictions; *secondly*, the LORD and his deliveries: whereunto if ye adde a question, which is implied in the

the

the first part, why the LORD permitteth the righteous man to be so roughly used; ye shal have in these parts the matter of sundry Sermons: the *first*, of the righteous man, and of the characters whereby he is known. The *second* and *third*, of the evils wherewith the righteous man is on all sides thunder-stricken. The *fourth* and *fift*, of the causes wherefore Almighty God, and his loving father, suffereth him to be pushed and tossed to and fro with so manie evils. The rest shall be of the Lords deliverances. Let us then begin at the first part; and our beginning and helpe be in the Name of the Lord, who hath made heaven and earth. Amen.

V. If ye define and describe exactly the *righteous man*, by the rules of the Law, which ascribeth this glorious and most excellent title to those onely, whose persons are (from the womb) without spot, whose actions are without sinne, and in whose lives Gods all-seeing eyes can perceive no blemish; let Papists say what they will, we will truly say with David in the Old Testament, *There is none that doth good, no not one:* and with S. Paul in the New Testament, *There is none righteous, no not one.*

For if Papists speake of such men as are by S. Iude called *per sensuall, not having the spirit*, and say, That they may keepe the Law of God, if they will: the holy and true Apostle giveth them the lye, saying in the New Testament, that *The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neyther can he know them, because they are spiritually discerned.* Now if he cannot know them, what ability can he have to doer them? And therefore Eliphaz sayth of such a man, in the Old Testament, that *he is abominable and filthy, drinking iniquity like water:* for he is flesh, he is nothing but flesh, nothing but corruption and sinne, and *the affection of the flesh, is enmitie against God:*

for

n Psal 14. 10.

o Rom. 3. 10.

p Iude ver. 19.

q 1. Cor. 2. 14.

r Job 15. 16.

f Rom. 8. 7.

for it is not subject to the Law of God, neither indeed can be. If then we fit to these carnal men, the words which Jeremy spake to his auditors; asking of them, *Can the Ethiopian change his skin? or the Leopard his spots?* then may you also do good, that are accustomed to do evil; wee shall convert them to their owne use: because that *being infidels, their minde and conscience is defiled, and, being after the flesh, they minde the things of the flesh,*

If they speake of those of whom the Apostle saith, that they are *after the spirit, and minde the things of the spirit, and affirm of them, that if they would, they might keepe the law;* seeing they keepe it not, and that the holiest man that ever was, could not say truly, *I have made my heart cleane, I am pure from my sinne:* then according to this saying, good men are ill men, honest men are knaves, upright men are malicious men: for *to him that knoweth to doe good, and doth it not, to him it is sinne.* And never did any, but a despitefull wicked man, say, I might do good if I would; but I will not do it: whereas much otherwise, the godly & honest hearted man sayes, *The will is present with me: but how to perform that which is good, I find not. For the good that I wou'd, I doe not: but the evill which I would not, that I doe.* Whereof the Apostle rendreth this reason, writing to the Galathians; *for the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that yee cannot doe the things that yee would.* teaching most cleerely, that the sinnes of the spirituall man come from his weakenesse, and not from his will: otherwise they should be sinnes of malice, and not of infirmitie. I conclude then, that if mans righteousness be strictly examined in the balance of the Law, there never was, and *there is not a iust man upon earth, that doth good, and sinneeth not,* saving our Lord Iesus Christ, who through the prerogative of his immaculate conception, by the wonderfull o-

t Jer. 13. 23.

v Tit. 1. 15.
w Rom 8. 5.

x Pro. 20. 9

y Iam. 4. 17.

a Rom. 7. 18,
19.

b Gal. 5. 17.

c Eccles. 7. 20.

d Rom. 8. 3.

e Heb. 7. 26.

f Act. 3. 14.

1. Joh. 2. 1.

peration of the holy Spirit, was ^d in the likeness of sinfull flesh; ^e holy, harmlesse, undefiled, & separate from sinners: and for that cause is called ^f the Righteous; that title belonging only to him in that respect.

g Esa. 64. 6.

h Phil. 3. 7, 13,

14.

V I. But what godly men cannot claime to themselves in the rigorous strictness of the Law, that they finde in Gods mercifull acceptation, and in the modification of his blessed Gospel, wherein he entitleth his beloved children, with this honourable name of *Righteous men*: judging of them, not by the imperfect perfection of their righteousnesses, ^g which are as filthy ragges; but by their affection and earnest endeavour to be such as they should, and which they strive with might and maine to be, ^h forgetting those things which are behinde, and reaching forth to those things which are before, and so pressing toward the mark, for the price of the high calling of God in Christ Iesus. For God, who sheweth himselfe in the Law clothed with the majestuous and inexorable severitie of a Iudge; representeth himselfe in the Gospel as a Father, arrayed with meeknesse and mercy: regarding the willingness of his children, rather than anie perfection which may be sought, but shall not be found in their obedience, so long as they are in the way to their home.

i Ephes. 4. 22,

24.

For in the faithfull and true Christian, there are two men: ⁱ The old man, which we carry with us from our mothers womb, when we are first borne; and the new man, which is given to us when wee are borne againe. That man is Satans worke, and the bitter fruit of the rebellion of the first Adam. This man is the worke of Gods Spirit, and the sweet fruit of the obedience of the second Adam. That man is corrupt by deceitfull lusts, and therefore is ever busied in drawing us away from goodnesse, and enticing us to evill. This man is created after God in righteousness and true holinesse, and is ever thrusting us forward from evill to good.

good. That man is strong and mightie: This man is feeble, and withstandeth with great difficultie. That man, though very powerfull & hard to be overcome, waxeth old and decayeth from day to day, untill he be altogether destroyed: This man increaseth every day in might and vigour; and like the people of Israel, when they were upon their journey, ascending to appeare before God in Sion, goeth ^k from strength to strength, till he come ^l unto a perfect man, unto the measure of the stature of the fulnesse of Christ. So that man is at the last subdued, overthrowne and killed by this man, as the monstrous Gyant Goliath was by little David. That man, where he reigneth, bringeth forth for fruit ^m shame, and his end is death: This man hath his fruit in holinesse, and his end is everlasting life.

k Psal. 84. 7.
l Ephes. 4. 13.

m Rom. 6. 21,
22.

From hence it is, that God, when he is to speake and make us know what account he maketh of his servants, considereth them not according unto those reliques of the old man, whose strength is weakened, and whose life decayeth and dyeth every day, to call them *Sinners and wicked ones*: but for his ⁿ owne good workes sake, which he hath begun in them, and will performe untill the day of Iesus Christ, calleth them *Saints, Righteous, Perfect*. For the Devils worke in us, is not so considerable to defame us publikely with the disgracefull name of *Sinners and wicked men*, as Gods worke is to grace us with the honourable title of *Saints and Righteous men*: namely, seeing the Lord maintaineth, letteth forward, & performeth his own good work, & at length destroyeth Satans work in us, as I have said. What wonder then if he qualifieth us with titles of honour, according as we are already, & shall be hereafter for ever and ever, through his power and grace; and not according as Satan hath made us, and as wee shall not be alwayes, & for evermore? For this cause it is written, that ^o He hath not beheld iniquity in Iacob,

n Phil. 1. 6.

o Numb. 23.
21.

p Mich. 7.18

q Col. 1.22.
r Coloss. 2.10.

f Psal. 1.1.

t Psal. 119. 3.
v 1. Ioh. 3. 6. 9.

x Verf. 8.

y Verf. 9.

a Bern. de nat.
tu. 2. & digni-
tat. amor. c. 6.
Peccatum pati-
tur potius quam
faci, quia ex Deo
natus est.
b Rom. 7. 20.

neither hath he seene perversenesse in Israel. Not that there is none, but because p he pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, covering it with the precious robe of the righteousness of his deare Son, q in whom he hath made us holy, unblameable, unreprouceable, and r complete in his own sight. And therefore righteous and perfect in Christ, of unrighteous and uncomplete in our selves.

V. II. The man whom God calleth righteous in this sense, is pourtrayed by the holy Spirit, as well negatively as affirmatively. David saith of him negatively, that s he walketh not in the counsaile of the ungodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornfull, and; doth no iniquitie. S. Iohn saith, that t he sinneth not, or, as he explaineth himselfe, doth not commit sinne, that is to say, he sinneth not with pleasure and content. Whereof the holy Apostle rendreth two reasons: for the first he saith, that he that committeth sinne, is of the Divell; he is Satans bond slave; for the Divell sinneth from the beginning: he hath ever beene, is, and shall be busied in ill doing.

Therefore whosoever sinneth as he doth, is his, and not Gods. But the righteous man is delivered out of his clawes, through our Lord Iesus Christ the Sonne of God, x who for this purpose was manifested, that he might destroy the workes of the Divell. His second reason is this; y Whosoever is borne of God, doth not commit sinne: for his seed, the seed of his predestination and of his Spirit remaineth in him: and he cannot sinne, because he is borne of God. a Bernard saith, That he rather suffereth sinne, than committeth it: According to that saying of the Apostle; b If I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me. Neither can he persevere and abide in sinne, because the law of his mind, warring against the law of his members, finally overmastereth in him the law of sinne. And therefore

therefore all his sinnes come either from ignorance, or from infirmities, and lye so heauey upon his wearied soule, that he cannot choise but desire death to be freed of them, crying, as the Apostle did in the like case; *O wretched man that I am, who shall deliver me from this body of death?*

David describeth this man affirmatively, by all his inward and outward parts. By his heart; *His delight is in the Law of the L. O. R. D. and in his Law doth he meditate day and night.* By his tongue; *His declaration with his lips all the iudgements of his mouth: he speaketh of his testimonies before Kings, and is not ashamed.* By his hands; *He washeth his hands in innocency, & he sheweth mercy, and grieveth.* By his feet; *He runneth the way of Gods commandments.*

Therefore his Righteousnesse is not only a religious abstinence, and refraining from euill; but also a carefull and conscionable imployment in all things which are good: for he that doth righteousness, is righteous. As Iob was, *a perfect and an upright man, fearing God, and eschewing euill:* and such as Zacharias and Elizabeth were, to whom the Scripture beareth witnesse, that they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelesse.

VIII. David challengeth and taketh upon him this title of a Righteous man: for, as I have said, hee speaketh not only of others; but also and principally of himselfe. He spake thus truly, and he spake thus inspired by the Holy Ghost. Then this speech was no bragging, for the Spirit of God is neither lyer nor boaster. When Herakiah prayed unto the Lord, that he would remember how he had walked before him in truth, and with a perfect heart: Shall we say, that like the Peacock (who in the height of his pride; covers himselfe all over with his tayle) he took pleasure to display his righteousness before God, and to glasse

c Rom. 7. 24.

d Psal. 1. 2.

e Psal. 119. 1346.

f Psal. 26. 6.

g Psal. 37. 31.

h Psal. 119. 32

i 1. Ion. 3. 7.

k Iob 1. 8.

l Luk. 1. 6.

m Isa. 38. 3.

n Luk. 18. 12.

himselfe vain-gloriously in his owne workes, as the
 n Pharisee gloried in his ordinary fasting, and liberall
 giving of tythes of all that he possessed?

Surely Papists, when they nick-name us with their
 owne titles of pride and presumption, because we call
 our selves Righteous men, will not stand (me thinks)
 to print the same stampe upon these godly mens
 foreheads: and seeing, in their opinion, it is great
 presumption and high pride to anie man living, to
 call himselfe a Righteous and holy man; they must
 needs have a very bad conceit of themselves, and
 confesse that they are unrighteous, unholy, and wic-
 ked men. whereupon they may take time to advise.

As for us, we may learne by this example of David,
 and manie mo which are to be found in the Scrip-
 ture, that o to preach what thou hast received, is not arro-
 gancy, but faith: is not pride, but devotion; as Augustin
 faith wisely: this caveat being kept, That thou seeke
 not in irthy owne glory, as the Pharisee did; but the
 glory of P the father of lights, of whom commeth from a-
 bove every good and perfect gift, as David, and Hezekiah
 did, and as the holy Apostles did, when they feared
 not to say, that q the love of Christ constrained them:
 and to speake manie good things of themselves, not
 through losfinesse of minde, that they might be prai-
 sed; but through free and true humilitie, that the gift
 of Christ might be knowne of all men, and thanks
 rendred to him: as Ambrose observeth wel upon that
 place. If we were taught to glory in the perfection of
 our workes, merites, and supererogations, as Papists
 are, then every one should repulse that false doctrine
 of pride, and say with Ambrose, r I have no good workes
 wherein I should glory: I have no thing whereof I may
 bragge, and therefore I will glory in Christ: I will not glory
 because I am righteous, but I will glory because I am re-
 deemed: I will glory, not because I am voyd of sinne, but be-
 cause

o August. de
 verb. Domini,
 Serm. 28. Non
 ergo hic arro-
 gancia est, sed
 fides: predicare
 quod acceperis,
 non est superbia,
 sed devotio.

p Iam. 1. 17.
 q 2. Cor. 5. 14.

r Ambros. de
 Iacob. 2. & vii.
 bea. 2. lib. 1. cap.
 6.

cause my finnes are forgiven me: I will not glory because any man hath bene profitable to me, or I to any man, but because Christ is an Advocate with the Father for me, but because the blood of Christ was shed for me. But when we are taught to confesse, that when we were like wandering sheep, the Lord sought us: when we were lost, he did finde us: when we were sick, hee healed us: when we were stinking and filthy, he made us cleane: when we were captives, he delivered us: when wee were sold under sin, he redeemed us: when we were dead, he gave us life: when were unrighteous and prone to all evill, he made us righteous, and inclined our hearts to his service: when we were the Divels Stewes, he made us his own Temple: when we were damned, he saved us: If any say that such teachers set us upon the pinnacle of pride, & leade us not into the Temple of humilitie; they must confesse that they never had a lively feeling of any saving grace of God in themselves, or that they have never learned what it is to give thanks unto God: for how shall I give thanks to God for those gifts, which through humilitie, as they say, I must deny to have received?

If we should say, that the Sunne shineth at midday; though it be most true, Papists will not beleewe it, except we bring some old Father with us, to witnesse that it is so. Let them therefore heed the speech of S. Augustin, who explaining this prayer of David in the beginning of the 85. Psalm, which in Hebrew and in our translation, is the 86. *Preserve my soule, because I am holy*: after that hee hath shewen, that it is true in Christ, who forgiveth all finnes, and never committed anie; asketh, *Dare I also say, For I am holy?* answereth thus: *If holy as sanctifying, and not having need of any to sanctifie me, I am a proud man and a lyer: But if holy, as being sanctified (i. made holy) according to that which is written, 1. Pet. 1. Be ye holy for I am holy. Let*
also

f. Augustin.
Psal. 85. 2.

Peccatorum omnium non commissior, sed demissior.

Non est ista superbia claris-
sef confesio non in-
grati.

Dic Deo inoe
Sanctus sum
quia sanctifi-
castime : quia
accepi, non quia
habui : quia in
dedit, non quia
ego merui.

also the body of Christ, yea let the man that cryeth from the ends of the earth, say with his head and under his head, I am holy : for he hath received the grace of holiness, the grace of baptisme, and of forgiveness of sinnes. And such were some of you, saith the Apostle; 1. Cor. 6. reckoning many sins, light and heavy, usual and horrible : And such were some of you; but ye are washed, but ye are sanctified. If then he say that they are sanctified, let every beleever say, I am holy. This is not pride of one that is haughty, but a confession of one that is not unthankfull : for if thou say that thou art holy, of thy selfe thou art proude : Again, beleeving in Christ, and being a member of Christ, if thou say not that thou art holy, thou art unthankfull. For the Apostle reproving pride, saith not, Thou hast not, but he saith, 1. Cor. 4. What hast thou that thou didst not receive ? Thou wast not reproved, for saying that thou hadst that which thou hadst not, but because thou wouldest have of thy selfe that which thou hadst : yea acknowledge both that thou hadst, and that thou hast nothing of thy selfe, to the end that thou be neither proude nor unthankfull. Say to thy God, I am holy, because thou hast sanctified me : because I have received it, not because I had it : because thou hast given it, not because I have deserved it. For on the other part, thou beginnest to offer an iniury to our Lord Iesus Christ himselfe : For if all Christians, and beleevers, and all that are baptized in him, have put him on, as the Apostle saith, Gal. 3. As many of you as have beene baptized into Christ, have put on Christ : if they be made members of his body, and say that they are not holy, they offer a wrong to the head it selfe, whose members are holy. Look now where thou art, and take dignitie from thy head. For ye were sometimes darkness, but now are ye light in the Lord, Ephes. 5. He saith, Ye were sometimes darkness : but have ye remained darkness ? He that enlighteneth, is he come, that yee should remaine darknesse, or that ye should be light in him ? Let therefore every Christian say, yea let the whole body of Christ say, Let him

him that suffereth tribulations, diverse tentations, and innumerable scandals, cry and say, Preserve my soule, because I am holy.

I X. It is no matter what many men, which are not righteous, thinke and speake of themselves: every foole is a wise man in his owne eyes. Many beggers have kings hearts, and will bragge much of their antiquitie, and worthinesse of their kindred, and of the glory of their riches. At Athens there was a certaine man, called *Thrasylaus*, who (detained with a pleasant madnesse) deemed that all the ships which arrived there, were his; and in this same towne there is a foole, who thinketh verily that he is King of great Britanne: If a foole think that he is wise, shall a wise man call himselfe a foole? If a begger say that he is rich, shall a rich man say of himselfe that he is poore? If a man, troubled in his *hypochondres*, imagineth that hee is King of this Island, shall the King mistake himselfe, and put in question whether he be King or no? If an hypocrite or a wicked man crack much of his owne righteousnesse, shall he whom God hath mercifully clothed with this wedding garment, denie what he hath received, and say to his benefactor who hath bought him, Thou art not my father?

X. We must not weigh such men in the deceiving weights of their owne imaginations, but take the true balances of Gods word, and weigh them therein. There you shal reade of them, that which was said to *Belschazar* King of Babylon: *Thou art weighed in the balances, and art found wanting.* There you shall finde them set out in very darke, smoakie, and hellish colours, both in their inside and outside. *Their inward part is very wickednesse. There is no faithfulness in their mouth: their throat is an open sepulchre, they flatter with their tongue: Their eyes are full of adultery: They are as fed horses, when they rise in the morning; every one neigheth after his neighbours wife: Their right hand is a right hand of falshood: Their feet runne to*

f *Athen.*
lib. 12.

t Dan. 5.

27.

v Psal 59.

x 2 Pet. 2.

14.

y Ier. 9.

a Psal. 144.

8.

b Esa. 59.

7, 8.

D

evill,

evill, and they make haste to shed innocent blood: Their thoughts are thoughts of iniquity, wasting and destruction are in their paths: The way of peace they know not, and there is no judgement in their goings. With all this, having in themselves ^c a root bearing gall and wormewood, they adde drunkenness to thirst, hardnesse of heart & contempt of God, to sinne. ^d They say unto God, Depart from us: for we desire not the knowledge of thy wayes: What is the Almighty, that we should serve him? and what profite should we have, if wee pray unto him? The cause of all is, ^e The transgression of the wicked saith within my heart, There is no feare of God before his eyes. For he flattereth himselfe in his owne eyes, when his iniquity is found to be hated. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to doe good. He deviseth mischief upon his bed, he setteth himselfe in a way that is not good, he abhors not evill. For this cause, such men are called ^f workers of iniquity; God judging of them, & qualifying them, not according to the ill which they do, but according to the ill which they are willing to do. For as righteous men doe not the good which they would doe, and do the evill which they would not do: so they contrariwise do often the good which they would not doe, and doe not all the evill which they would doe.

XI. For being servile and base minded, often through a slavish feare of punishment, they abstaine from evill, and now and then through a mercenary hope of reward, they doe some good; like unto the Scribes and Pharisees, whom Christ cursed with many woes for their manifold sinnes: and namely, because ^g they made cleane the outside of the cup, and of the platter, but within they were full of extortion and excesse. Such mens works, which have a goodly shew, what are they else, but, as one of the ancient Doctors of the Latin Church called them, ^h Glorious and glistening sinnes? Therefore Christ said to his Disciples, ⁱ that except their righteousness should exceed the

c Deut. 29.

18, 19.

d Iob 21.

14, 15.

e Psal. 36.

1, 2, 3, 4.

f Psal. 14.

4.

g Matt. 23.

25.

h splendida
peccata.

i Mat. 5, 20.

the righteousness of the Scribes and Pharisees, they should in no case enter into the Kingdome of heaven. Nevertheless, both hypocrites, who abstaine from ill-doing through feare, and ⁱ doe all their workes to be seene of men; having a ^k shew of godlinesse, but denying the power thereof: and profane men, who make no scruple of ill-doing, live in prosperitie, and ^l boast of their hearts desire. But,

Many are the Evils of the Righteous.

XII. What is the Church of God, but the Congregation of righteous men? Wicked men are in the Church, but they are not of the Church: as Lice, Fleas, Wormes are in the body, and are ingendred of the corruption thereof, but are no part of the body: therefore the Church is called ^m I E S U R U N, that is, the Righteous, or the Upright, when it is said of Moses, that he was a king in Iesurun. i. amongst the upright. ⁿ Is there no balme in Gilead? is there no Physician there? If there be none there, where shall ye seek them? If there be no righteous men in the Church, where shall ye finde them? It is true, that it may be often excepted against the Church, considered by great and in the multitude, that ^o I E S U R U N, the upright waxed fat and kicked; that when he was growne big, fat, and thicke, he forsooke God which made him, and lightly esteemed the Rocke of his salvation: ^p for many be called, but few be chosen. And these which are cholen, have their owne moles and blemishes: they are ^q all transgressours from the wombe. But if they be compared with other men, they are terrestriall Angels, and celestiall men, as Chrysostome called Paul: And we may say in that respect with the Prophet Habakkuk, that ^r the wicked devoureth the man that is more righteous than hee.

Notwithstanding that, the congregation of righteous men, the Church of God, the deare spouse of our Lord Iesus Christ, is so vexed and turmoiled with evils, that her God & husband nameth her by them, as if they were her christned name; calling upon her, and saying.

i Matt. 23.
5.
k 2.Tim.
3.5.
l Psal. 10.3.

m Deu. 33.
5.
n Ier. 8.22.

o Deut. 32.
15.

p Matt. 20.
16.
q Isa. 48.8.

r Habak. 1.
13.

† Esa. 54.
11.

† Matt. 16.
24.

v Ioh. 16.
20.

x Psal. 58.
11.

y Pro. 15.
15.
2 Tit. 2. 12.

† *Oh thou afflicted, tossed with tempest, and not comforted: So that not only this or that righteous man, but the whole companie of the righteous, if they were to make choice of a Liverie, might take for their device the Gules or red colour; or, as wee use here in England, the red Crosse, which is the right badge whereby Christ will have his followers to be known, saying unto them, and of them, † If any man will come after me, let him deny himselfe, and take up his crosse, and follow me. And if they were to seeke a word to their device, amongst thousands which may be found, they shall finde none fitter, or at least truer than this,*

Many are the afflictions of the Righteous.

XIII. What then? were it not better to send a bill of divorce to righteousness, and bid it farewell, that wee may be eased of these many evils? for to the righteous the Lord hath said, *† Ye shall weepe and lament: but of the wicked he saith, The world shall reioyce. Is not rejoycing better than weeping? Is it not better to feast with Herod, and to dance with Herodias daughter, than to fast, to lye in prison, and to lose the head for righteousness sake, with Iohn Baptist? The world doth so, because the world judgeth so.*

But yee, welbeloved, know, both by your fathers and your owne experience, that *† verily there is fruit for the righteous: he hath his reward within himselfe, a full pleasure and delight in the peace of an upright conscience, † which is a continuall feast: hee liveth in this present World, a godly towards God; who is the most excellent object that his minde can chuse, and most worthy to be loved, praised, and served in heart, words and deeds: Righteously towards his neighbour, who is his owne flesh, and to the purchasing of whose good he is bound by the bands of nature, and inward suggestion of his owne conscience: Soberly in his owne person, to whom he oweth a decent and respectuous care, that he never*

never do anie thing misbecoming a man, unbeseeming a Christian, and unworthy of the ranke wherein God hath placed him. For whom shall he not neglect, if hee neglect his owne honestie? and whom shall he respect, if he respect not his owne honour? Living so, he hath ^b godlinesse with contentment, which is great gaine: for ^c the worke of righteousness shall be peace; and the effect of righteousness, quietnesse and assurance for ever. But ^d there is no peace to the wicked, saith my God.

And in the end of the world, when the Lord Iesus shall come ^e with his Fanne in his hand, and throughly purge his floore, then he will gather his Wheat into the Garner; but will burne up the chaffe with unquenchable fire. ^f Then, in his most righteous judgement, he will sunder the good from the lewd, the upright from the froward, the righteous from the wicked. Then he shall set the righteous on his right hand, and the wicked on the left. Then, then, by the power of the unchangeable sentence of his most righteous mouth, all the wicked shall depart from him, into everlasting fire; and all the righteous shall goe into eternall life: The wicked to burne eternally with the Divell; the righteous to reigne for ever and ever with their Lord and Saviour Iesus Christ. Therefore ^g sow to your selves in righteousness, and ye shall reape in mercy, contentment, peace, joy, eternall life, through the merites of our Lord Iesus Christ; to whom with the Father & the holy Ghost, be all power, honour and glory world without end. Amen.

b 1. Tim. 6.
6.

c Esa. 32.

17.

d Esa. 57.

21.

e Mat. 3.

12.

f Matt. 25.
32. &c.

g Hof. 10.
12.

S E R M O N II,

Of the many evils of the Righteous man.

P S A L M. XXXIV. XIX.

Many are the Evills of the Righteous.

1. **T**He Righteous man and of punishment.
hath the evils of sinne,

2 The evill of sin is worse
D 3 than

than the evill of punishment.

3 The righteous man hath fewer sinnes, and lesse sinfull than the wicked man; yet hee hath mo Evils of punishment.

4 He is slandered of heresie and blasphemy against God, whereof there are many examples in the ancient Church,

5 And in ours.

6 Hee is also slandered of rebellion against the high powers, and of all the evils that are in the world. So it was:

7 So it is.

8 Hence all kind of Evills come upon him:

9 Whereof Iob is a very cleere example.

10 Under the Old Testament the faithful were tried by losse of goods,

11 By many afflictions in their bodies,

12 And by shamefull reproaches.


13 The Christians also have beene tryed after the same maner, with losse of goods,

14 And of their lives:

15 Namely, under ten heavey persecutions.

16 Great cruelties practised against the Reformed Churches of Germany and of France.

17 Exhortation to pray for the peace of the Church.

I.  He Righteous mans Evills are of two kinds: The evils which he doth, the evils which he suffereth. In the Schools we call them ¹ the Evills of offence, and the Evills of punishment: Those are sinnes.

These are the paine inflicted for sinne. One of the most righteous men that ever was, said of himselfe, and of all his fellowes, ^m If we say that we have no sinne, wee deceive our selves, and the truth is not in us. Neyther was there ever any of the most holy and perfect, who was ashamed to begge of God, to cry to heaven for forgiveness of his sinnes; and who did not esteeme that ⁿ his righteousness consisted rather in the forgiveness of his sins, than in the perfection of his virtues. For all the Saints which have beene before us, had; all the Saints which are in the world, have; and all those who shall come af-

ter

1 Malum
culpe, malum
pene.

m 1. Ioh.
1.8.

n Aug. de
Civ. Dei, lib.
19. cap. 26.
Ipsi iustitia
nostra, quā-
vis vera sit
propter veri
boni finem
ad quam re-
fertur, tamen
tanta est in
hac vita, ut
potius pecca-

ter us, shall have in themselves the evill of sinne: what marvell then if all had, if all have, if all shall have also the evill of paine? Where the cause is present & working, no wonder if the effect follow hard, & tread it on the heeles. The evill of sinne is in all, why then should not the evill of paine be in all?

2 *Sinne* is morally evill: *Punishment* is but naturally evill. *Sinne* is an offence to God: the punishment of sin is an hurt and griefe to man. What is man, but a worm? what is the sonne of man, but a little worm? what then are all the evils which all men suffer? what is death it selfe? ° *death*, which is the wages of sinne; death, which is the last evill, wherein all the evils that are incident to man, doe meet and end? what is the damnation of all Angels, and all men, compared to the least offence given unto the infinite Majestie of Almighty God? Not so much as a drop of water, matched with the great and huge Ocean. *Sinne* is the destruction of the *well-being* of man, which consisteth in his union with God, through the conformitie of his will with the will of God. *The punishment of his sinne* is but the destruction of his *being*, consisting in the union of his body with his soule. He that heeded not his *well-being*, he that hath refused to remaine united to his God by obedience and holinesse of life; deserved he not to lose his *being*, which he received for his *well-being*? Or to speak more popularly: He who was created to knowe and serve God; he whose felicitie consisted in the knowledge and service of God; he who scorned to be happy after that maner, merited he not, by all right and reason, to be deprived of his life, which he received for that end, and to be miserable and unhappy for ever? Let men speake as they will: to speake properly, the afflictions of this life, are evils in our feeling onely; but sinne against God, who is the sovereign good, is evill in it selfe, and the evill of evils, whether we feele it, or we feele it not. Who then shall be allowed

torum remissione constet, quam perfectione virtutum.

o Rom. 6.
23.

to

to complaine, if the great evill which he hath committed, be rewarded with the small evil which he suffereth?

p Psal. 10.
3, 4, 5.

3 Yet the righteous man hath fewer sinnes than other men have, and (if ye will permit me so to speake) lesse sinfull. Sin reigneth in the men of the world: it is weakened and mortified in Gods children. Sinne in worldlings, floweth from the stinking puddle of their hardned and malicious heart: To do evill, they finde nothing too hote; nothing too cold. *p The wicked blesseth the covetous, because they are like himselfe; he puffeth at all his enemies. Through the pride of his countenance, hee will not seeke after God; for all his thoughts are, that There is no God: neither will he suffer to be admonished; as yee may learn by the examples of Ahaz, Ahab, Manasses, and of daily experience. The spring of sinne in a righteous man, is his infirmitie; and therefore it is no sooner set before his eyes, but he breaketh it off by repentance, as David and Peter did.*

q Mat. 7. 3.

r Psal. 50.
21.
f Ier. 3. 1, 3, 4.

t Eph. 1. 7.

v Psal. 10.
5.

If then we compare men with men, & not with God, wicked mens sinnes are like unto *q beames*; whereas the righteous mans sinns are but *motes*, and light faults. God registreth, in the book of his rigorous judgement, the sinnes of the wicked, and will *r reprove them, and set them in order before their eyes*: but hee hath made a covenant with the righteous, *f that he will forgive their iniquity, and will remember their sinne no more*; and that for Iesus Christ his deare Sonnes sake, *t in whom we have redemption, the forgivenesse of sinnes through his blood, according to the riches of his grace. And yet (a stranger thing, and a matter of much astonishment!) the v wayes of the wicked prosper alwayes, and Gods iudgements are farre above out of his sight*: On the other side,

Many are the Evils of the Righteous.

4 His evils, or (as they are called in the translation) his *afflictions*, are so many, that it is uneasie to number them all. They hold one another by the hand, and

con-

conspire together to swallow up the righteous: yet wee may reduce them to two heads: for they are eyther external, in losse of honour, of goods, and of life; or internal, in great heavinesse and anguish of minde.

The Divels first care is to darken with calumnies the reputation of the righteous man, and (as *David* speaketh)^x to turne his glory into shame; that they who shine in the glorious light of their owne conscience, being spotted and blemished by false reports, may be rendred odious to all men, and unprofitable for the setting forward of Christs kingdome in their callings.

x Psal. 4. 2.

The first accusation is against their Religion, as being the fittest to stirre up and kindle the hatred of a superstitious people against them, and to stop the course of the heavenly doctrine. This accusation is stuffed with manie common places of antiquitie, of multitude, of glorie, of honours, of riches, of succession, of union of Kings, Princes, people, of their agreement and combination to maintaine the old doctrine of the Fathers, against the new Sect of the little flocke, of a few poore snakes, of an handfull of forlorne fellowes, men of a vile condition, of no birth, of lesse gifts, y *Noah* was esteemed a madde fellow, because of his lowlinesse. The citizens of Sodome rejected^z *Lots* admonition, & threatened him, because he was a forreiner and sojourner amongst them. ^a *Laban* swearing by the gods of *Abraham*, & the gods of *Nacor*, that is, by the gods of their father *Thare*, laid covertly in *Abrahams*, *Isaacs*, and *Iacobs* dish, the reproach of apostasie and defection from the ancient, but too stale, religion of their forefathers: whereunto *Iacob* had no regard, but swore by the feare of his father *Isaac*, assured of the truth of his Religion; which could not be outworne, neyther by length of time, nor by inveterate custome, which is nothing else^b but oldnesse of error. The maine point of *Hamans* accusation against the Jewes, was; that^c their lawes were diverse from all people:

y 1: Pct. 3. 10.

z Gen. 19.

9.

a Gen. 31.

53.

b *Cyprian*,
ad *Pompeium*,
Epist. 74.
Consuetudo
sine veritate
vanitas est.

c Est. 3. 9.

neither did they keep the Kings lawes.

Iesus Christ, the eternall Sonne of the heavenly Father, when he came into the world to bear witness unto the truth, appealed (without anie difficultie) unto the conscience of every man, ^d and defied his enemies to prove him faultie in anie thing; yet hee could not eschue the venomous poison of reviling tongues. The heads of accusations against his innocent and glorious person, were, that ^e he preached, and did all things without authority: that both ^f his Disciples and ^g he, did that which is not lawfull to doe on the Sabbath day: that ^h he blasphemed, because he called himselfe the Sonne of God, and ⁱ forgave sinnes: ^k that being of Galilee, he affirmed that he was the Christ: that ^l none of the Rulers, or of the Pharisees beleevd on him. When he conversed with sinners, to convert them, they said, ^m Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. When they could not refute his doctrine, they would cast in his teeth, that ⁿ he was of Galilee, ^o a Carpenter, and ^p a deceiver. When he delivered those who were possessed with Devils, they said, ^q This fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils. Neither did he, or said he anie thing so well, but his adversaries maligned it with ill constructions. When he spake ^r of the destroying of the Temple of his bodie, and rayling of it up in three dayes, ^s they accused him to have spoken of the Temple of Jerusalem; and when he convinced them of their sinnes, they cryed, that ^t he was a Samaritane, and had a Divell.

Christ foretold his Disciples, that ^v men should revile them, and say all manner of evill against them falsely for his sake: for, said he, ^x if they have called the Master of the house Beelzebub, how much more shall they call them of his household? And it did fall out so: false witnesses accused Steven, ^y to have spoken blasphemous words against the Law of Moses, against the holy place, and against God. It was laid to Pauls charge,

d Ioh. 8. 46

e Mat. 21.

23.

f Luk. 6. 2.

g Ioh. 5. 16

h Mat. 26.

64, 65.

i Mat. 9. 3.

k Iohn. 7.

41

l Iohn 7.

48.

m Mat. 11.

19.

n Iohn 7.

52.

o Mar. 6. 3.

p Matt. 27.

63.

q Matt. 12.

24

r Ioh. 2. 19

s Matt. 26.

61.

t Ioh. 8. 48.

v Mat. 5. 11

x Matt. 10.

25.

y Act 6. 11,

13.

charge, that he was ^a a pestilent fellow, a ring-leader of the sect of the Nazarens, who had gone about to profane the Temple, ^b and was a deceiver.

As this holy religion did rid way, & encrease among the Gentiles; there is no kind of calumnie, which the Divell did not devise to make it hateful. Then the Christians were upbraided with manie heynous and foule crimes: that they sacrificed to ^c Bacchus and Ceres, because they celebrated the Lords Supper with Bread and Wine: that they killed little children, and in their congregations did eate their flesh, and drinke their blood, because in the Lords Supper mention was made of the spirituall eating of Christs body, and drinking of his blood: that in their assemblies, which (for feare of persecution) they held in the night time, their dogges, tyed to the Candlesticks, were inticed (by some collops cast before them) to leape forward, that bounding they might beate downe the lights at the time prefixed, and so the darknesse might cover and hide from their eyes the shame of their incests with their mothers, sisters, and others of their neerest kindred; & did manie mo things which they shunned to name, and, as may be deemed, came never in any mans minde to doe them since the beginning of the world. Besides all these calumnies, many other exceptions were taken against them; as ^d their apostasie and defection from the religion of their predecessors; their contempt of the gods, and of all honour given to them; the profession of an accursed vanitie, of a blinde error, of a most abominable and execrable religion, &c.

5 When God, in the bowels of his mercy, made the truth of his religion to spring up againe in Germanie, in France, in this Island; were not all these crimes imputed to our forefathers, whose eyes were first opened to see and imbrace the glorious light thereof? And although time, the mother of truth, hath swept away the

a Act. 24.
5, 6.

b 2. Cor. 6.
8.

c Tertull. A-
polog. cap.
7. 8.

Euseb. h. st.
Eccles. lib. 3.
cap. 1.
Ibid. lib. 9.

cap. 5.
Minutius Fe-
lix in Octa-
vius.

d Tertull.
cap. 10. & c.
Euseb. histor.
Eccles. lib. 8.
cap. 18.
Ibid. lib. 9.
cap. 7.

e Euseb, hi-
stor, Eccles.
lib. 1. cap. 1.

imputations of eating of Pigges after the maner of the Passeover, of the extinguishing of the Torches and Candles, of incestuous villanie, wherewith our ancestors were injuriously blemished: yet Christs enemies forbear not to spew out of the open sepulchre of their stinking throats, in our faces, the reproach of heresie, noveltie, factions against God, schisme against the Church, and such like mustie defamations of very old date; which wee wipe away with the same Sponge wherewith the first Christians did blot them out, saying and verifying by the holy Scriptures, That our Religion is the same which God from the beginning did preach to *Adam*, which *Abraham*, *Isaac*, *Jacob* and their off-spring professed, which was foretold by the Prophets, published by the Apostles to all nations, beleevied in the world, and is come from them to us, who possesse it as we have received it of them in the holy Scripture: That all doctrines introduced in the time between are but errors, untruthes, jugglings, & novelties broached by the Divell; which shall be cleerly verified, when our adversaries (leaving off their bloodie persecutions) shall be willing to take a patient tryall, whether of our Religions will abide the hammering of Gods word.

6 But the dimnesse of untruth, fearing (above all things) to come to the light of the Scriptures, hateth unto death all those which light the candle, and putting it on the candlestick, burie it before the eyes of men, to enlighten their darkenesse. And therefore as whoores, seeking the renowne of chastitie, are accustomed to exprobrate to honest women the vices wherewith they are polluted themselves: so the Devils limbs publish abroad against Gods servants, the crimes whereof they know themselves to be guiltie; as these of heresie, of blasphemie, of high treason against God, whereof I have already spoken. whereunto they adde the crimination of rebellion against the higher powers, of sedition against

gainst the State, of contriving of plots against their native soyle; that the Kings and Princes of the earth, thinking their States to be much interested by the doctrine of godlinesse, may be moved to joine hands for the extirpation thereof. To that purpose Satan had never want of *Doegs*.

So *Ahimelech* the high Priest was accused to have conspired with *David* against *Saul* their King, because *Ahimelech* in his innocencie had given victuals and the sword of *Goliath* to *David*, and had enquired of the Lord for him. So *Ahab* imputed to the Prophet *Elijah*, that *he* troubled *Israel*: so he confessed that *he* hated the Prophet *Micaiah*, because he did not prophesie good concerning him, but evil: So *Amaziah* the Priest of *Bethel*, sent to *Ieroboam* king of *Israel*, saying, *i Amos* hath conspired against thee in the midst of the house of *Israel*; the land is not able to beare all his words; because *Amos* prophesied against the Idolatry of the ten tribes, and that in *Bethel*, which was the Kings Sanctuary, and the Kings Court: So *Sanballat* did write calumniously of *Nehemiah*, that *he* and the *Jewes* thought to rebell, that *he* might be King; and that he had appointed Prophets to preach of him at *Ierusalem*, that he was King in *Judah*: So the adversaries of *Judah* and *Benjamin*, to hinder the building of *Ierusalem*, writ to *Artaxerxes*; *1 Be it knowne unto thee, o King, that if this rebellious and bad citie be builded, and the walls set up againe, then will they not pay toll, tribute and custome: for this city is a rebellious citie, and hurtful unto Kings and Provinces, and they have moved sedition within the same of old time; for which cause was this City destroyed, &c.* This was *Hamans* common place against the *Jewes*: *m They keepe not the Kings lawes, therefore it is not for the Kings profita to suffer them.* Because *n Ieremiah* warned the people of *Ierusalem* to yeeld to the King of *Babylon*, according to the oath of fidelitie which they had made unto him; *hee* was deemed to be a traitor, who had *saide* away to the

f 1.Sam.
22.10,13.

g 1.King.
18.17.
h 1.King.
22.8.
i Amos 7.
10,13.

k Nehem.
6.6,7.

l Ezr. 4.12,
13,15.

m Est. 3. 8

n Ier. 37.
17.

o Dan. 3.
12.

p Dan. 6.
13.

q Luk. 23. 2

r Ioh. 19.
12.

s A&. 4. 18.
t A&. 5. 28,
40.

v A&. 17. 7.

x Tacit. Ann.
lib. 15.

y Tertull. Apol.
get. s. 40.
Cyprian ad
Demor.

Arnob. ad-
vers. Gentes,
lib. 1.

Aug. de Civ.
Dei, l. 2. c. 3.

Caldeans. Because Shadrach, Meshach, and Abednego would not worship the golden Image which the King had set up, their enemies went presently to the King, and said, *O King, they have not regarded thee.* So the Presidents & Princes of Persia, finding no occasion against Daniel concerning his carriage in the Kings affaires, charged him with contempt of the King, saying, *Hee regardeth not thee, O King, nor the decree that thou hast signed, but maketh his petition three times a day.*

The Jewes, dreading that Pilate would not be much moved with all the accusations which they should set on foot against Christ, for matters of Religion, shuffled the second table with the first; rebellion against Caesar, with blasphemie against God, and said unto him, *Wee found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himselfe is Christ a King.* And again: *If thou let this man goe, thou art not Caesars friend: whosoever maketh himselfe a King, speaketh against Caesar.* They held the same course against Christs Disciples, for seeking the meanes to wrap them in rebellion. The Rulers *commanded them not to speake at all, nor teach in the Name of Iesus:* whereunto refusing to obey, they were arraigned before the Councell, and condemned to be beaten for their rebellion. The Jewes of Thessalonica set all the citie on an uprore against Paul and Silas, slandering them & all the Christians of the town, that *they all did contrary to the decrees of Caesar, saying, that there is another King, one Iesus.* After that the tyrant *Nero* had at diverse times set the towne of Rome on fire, to please his wicked humour withall, and purchased by such execrable acts the ill-will of the whole people, he shifted them off himselfe, and suborned false witnesses to lay them upon the Christians. At that time, and long after, they Christians were accused to be the cause of all publick calamities, and popular incommodities. If at Rome the river *Tibris*, running over his bankes, overflowed the

the walls: If in Egypt the river *Nilus* did not rise to a just height, that overflowing the whole countrey, it might make it fertile: If the heavens were turned into brasie, and refused to distill their dew upon the drie and dustie ground: If the earth, hardned into iron, disappointed the painfull labours of the husbandman, and defrauded the sower of the expected crop: If the plague of famine, if warres, if anie epidemicall sickness, went ransacking men and beasts; who were blamed but the Christians? Christians, said they, are the authors, Christians are the causes of all our mischiefs.

7 This hath ever beene since the reformation, the heavie accusation against our fathers and us: that as we are blasphemers against God; so wee are rebellious against the high powers, unprofitable to our selves, offensive to our neighbours, enemies to all mankind: So the Iesuites, and other Romish Clergie, perswaded the young King of France, who knew us not, that wee were plotting to set up a State within his State, a Democracy within his Monarchie, and intended to cast off the yoke of subjects, that wee might become Reipublicanes, subject to none but to our owne lusts and wills, like the Swislers. So when raine falls seldome upon the earth; when the earth is unpleasant with the sturtishnesse of dust; when the meddowes, drawne dry with heate, make the owners to sigh, and the mowers to weepe; when the hayle finisheth the vintage before it begin; when the stormie whirlewindes plucke up the fruitfull trees by the rootes, and beate downe houses; when the ayre infected breatheth a mortal plague upon men and beasts; when the licentious souldier steps into his neighbours house, as if it were his owne; when going out of it hee leaveth nothing behinde him but his owne filth and the cobwebs, & forgetteth nothing but to reckon with his Host, and bid him farewell: all ages, all orders upbraide the *Huguenots*, or, as they call us now
in

in France, the *Parpaillants*; that is to say, *Butter-flies*, as authors of all, because we beleeve a new Law, and will not hold the good old Law of our fathers, who were as honest men, and had as much insight into matters of Religion, and more devotion than wee have. The old world was a good world; our fathers, who worshipped our Lady the *Queene of heaven*, and all the Angels and Saints which the Pope hath sent thither; our fathers, who were content to beleeve as the Church beleaved; our good fathers, who turned and whirled about so devoutly their *Paternosters*, and mumbled them so religiously before the *holy Images*, which these new upstart fellows call *abominable Idols*; had bread and drinke enough: but now, since prayers are made to God alone in a knowne tongue; since a few unlearned rascals and out-casts of the world, begin to prate most fondly of heavenly things; to flirt the holy Father on the nose, and call him the *Antichrist*; to beate downe Altars, to breake Images, as *LEON* the fourth Emperour of the Orient did, &c. we starve for hunger and thirst, and are driven to such miserie, that our state cannot bee worse. This was the lewes answer to *Jeremiah*: *Wee will burne incense unto the Queene of heaven, and poure out drinke offerings unto her as we have done, we and our fathers, our Kings and our Princes, in the cities of Iudah, and in the streets of Ierusalem. For then had we plenty of victuals, and were well, and saw no evill: but since we left off to burne incense to the Queene of heaven, and to poure out drinke offerings unto her, we have wanted all things, and have beene consumed by the sword and by the famine.*

a Ier. 44.
17, 18.

b Prov. 25.
18.

8 *Salomon* saith,^b that a man that beareth false witnesse against his neighbour, is a hammer, a sword, and a sharpe arrow: he is a hammer to the hearer, who yeeldeth attention unto his slandering; hee casteth him, with the blowes of his viperous tongue, into many dangerous symptomes and perplexities of minde, as if he felled an

Oxe:

Oxe: he is a sword to his owne soule, which he killeth with such artificiall lyes: he is a sharpe arrow to the innocent man whom he thus slandereth, shooting at his reputation a farre off; to breed him harme in one thing or other. for ^c false witnesses breathe out crueltie: ^d They wet their tongue like a sword, and shoot in stead of their arrowes, bitter words: that they may shoot in secret at the perfect; suddenly do they shoot at him, and feare not. They encourage themselves in an evill matter: they commune of laying snares privily: they say, Who shall see them?

c Psal. 27.
12.
d Psal. 64.
30, 35.

From hence arise most cruell persecutions. Then yee see nothing but kindling of fires, but sharpening of Swords, but smoothing of Pikes, but cleering of Partisans, but preparing of Muskets, but ravenous Harpies flying into the houses, and fowling the righteous mans goods: Then ye heare nothing but edicts of proscription, but Spoyle, spoyle; Ranfack, ranfack; Kill, kill, withall kinde of reproaches, curses, and execrations: Then wheresoever ye shall turne your face, ye shal meet with nothing but with faces inflamed with threatnings and slaughter, as ^e Sauls was, when he went to Damascus to bind the Disciples of the Lord: ye shal mark nothing but woodnesse, but outragiousnesse, but a wofull & sorrowfull face of all things, but hell opened, the Divels unchained, and all their fiery malice displayed against the righteous; but ravishing of goods, defiling of married women, deflowring of Virgins; banishing, murdering, exquisite punishments, grievous tortures, new kindes of death, and, which is most insupportable to an honest heart, scoffing, upbraiding, despitefull rayling; or, if you will have the roll which the Apostle hath made of the righteous mans evils, ^f tribulation, distresse, persecution, famine, nakednesse, perill, sword, without exception of sex, without pitie towards little children and sucklings, without any reverence to the gray haire and old age.

e Act. 9. 1,
2.

f Rom. 8.
35.

g Heb 11.
36, 37, 38.

The Apostle, speaking of the godly and righteous men which lived under the tyrannie of the Idolatrous Kings of Iuda and Israel, and under the Kings of Syria and of Egypt; saith, that *g* they had tryall of cruell mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawen asunder, were tempted, were slaine with the sword: they wandred about in sheepes skinnies and goat skinnies, being destitute, afflicted, tormented. Of whom the world was not worthy: they wandred in deserts, and in mountaines, and in dens, and caves of the earth. What is deare to the righteous man in this world? *His goods.* What more deare than his goods? *His life.* What dearer to him, what much more esteemed of him than his goods, his life, and all the world? *Gods glory, and his owne reputation.* Marke in this catalogue of evils, the righteous man bereft of all these things.

h Iob 2. 7.

i Iob 19.
12. &c.

9 The first unexpected message that the bringers of ill news reported to *Iob*, was of the losse of all his goods: the second, of the unlooked-for and violent death of all his children. And, as if all that had beene but sport and play, ^h the diuel smote him with so many sore biles, that from the sole of his foot, even unto the crowne of his head, there was nothing found in him but the skin of his teeth. ⁱ His byles were so loathsome to the eyes, so stinking to smell, that his breath became strange to his wife; his servants, and those that dwelled in his house, counted him for a stranger, and when hee called them, gave him no answer: his acquaintance were estranged from him; his familiar friends forgot him; the men to whom hee committed his secrets, abhorred him; the young children despised and spake against him; his familiar friends, which came to comfort him, gaped upon him with their mouth, and, adding affliction to the afflicted, vexed his soule with reviling words; calling him an oppressor of the poore, a wicked man, an hypocrite, and disputed eagerly against him, that the hypocrites and

and wicked men are the meere and onely object of afflictions: yea, his owne wife scorned his godlinesse and uprightnesse, and mocking him with ironickall and pinching words, ^k *Doest thou still*, said shee, *retaine thine integrity? Blesse God, and die.* Besides that, ^l when hee thought that his bed should comfort him, and his couch should ease his complaint, then hee was scared with dreames, and terrified through visions; so that he consumed like rotten wood, and as a garment that is moath-eaten. It seemes that God had made him an example and patterne of the manie evils wherewith the righteous are compassed and besieged on all sides.

10 If yereade the storie of *Dauids* life, ye shall judge that his owne sensible experience of the many evils, which lay heads and hands together to overthrow the righteous man, whereof hee speaketh in this Psalme; made him to cry with griefe in another Psalme: ^m *Deep calleth unto deepe at the noyse of thy water spouts: all thy waves and thy billowes are gone over me.* Consider ⁿ him, consider ^o *Elyah* the Prophet, consider the ^p *Maccabees*, and all those worthy Confessors and Martyrs, whom the blessed Apostle in the Epistle to the Hebrewes commendeth, to the blessed and perpetuall memory of the Church: behold them destitute of meat to fill their bellies, and of honest clothing to goe abroad; eye them shrowding their nakednesse basely and poorly under sheepe and goat-skinnes; view them, now flying to the deserts and high mountaines, now hiding themselves in dens and caves of the earth, to save their lives. Remember ^q *the hundred Prophets*, which *Obadiab* hid by fifties in two caves, feeding them with bread and water. The Saints were thus put unto the pinch, when their enemies and persecuters were full-gorging themselves with their goods.

11 Behold the whips and scourges wherewith ^r *Pharaohs* mercilesse taske masters teared and rent the flesh

k Job 2.9.
l Job 7.13.

m Ps. 42.7.

n 2. Sam.
o 1. Kin. 19.
4.2.
p 1. Mac. 1.
28, 29.

q 1. Kin. 18
13.

r Exod. 5.
13.

f 1. Kin. 22.

27.

t Ier. 20. 2.

Ier. 37. 15.

16.

v 1. King.

21. 13.

x 2. Chro.

24. 22.

y Origen, in

Matt. cap.

23.

z Matt. 23.

34. 37.

a 2. Macc.

7.

b Ecclef. 7.

1.

c Iob 16.

10.

Iob 17. 6.

Iob 19. 18.

Iob 2. 9.

d Iudg. 16.

21. 25.

from the bones of Gods people. Were not *Micaiah* and *Jeremiah*, the Prophets of the Lord, cast into a strait prison, and there fed with bread and water of affliction, to starve? *Naboth*, was he not killed with stones for his Vineyard? Was not that the hyre wherewith *Joash* the Apostat payed *Zachariah* son of *Iehoiada* the high Priest, for his conservation and education, and requited the kindnesse which *Iehoiada* had done to him? *Isaiah* was cut thorow the middle with a Saw by *Manasses*. Iesus Christ charged the Jewes and Ierusalem, with *scourging, killing, crucifying, stoning, persecuting of the Prophets, wise men, and Scribes, which were sent unto them*. How manie hellish and horrible torments found out the Tyrant *Antiochus Epiphanes* against the Jewes, who would not leave the Law of the Lord their God? Yee know a the story of the seven brethren, and of their godly mother, whom hee commanded first to be maimed, then the skin to be pulled off their head with the haire, and finally to be brought to the fire, and fryed in a hote Caldron.

12 *Salomon* saith truly, that *a good name is better than precious oyntment*: Neyther is there anie honest-hearted man, but he findeth comfort in his povertie, in his baseness, in all his most sharpe and pricking afflictions, in death it selfe; so that his reputation be kept spotlesse, and that in his calamitie hee may shun to be made a mocking-stock. For ye shall finde few men or women who desire to out-live their own dishonour and shame: and there is no righteous man, who can abide the disgracing injuries wherewith God is pierced, thorow his side. Neverthelesse discredit, infamie, shame is also the righteous mans share. No affliction did nip *Iob* so sensibly, as when he saw himselfe to be made a laughing stock to young children, a by-word of the people, a Ta-
brēt before all men, a Butt of reproaches to his best friends, and to his owne wife. *Sampson* suffered pati-
ently

ently the pulling out of his eyes, the binding of his armes and feet with fetters of brasſe, and the vile and toylsome grinding in the priſon-houſe: But when the Lords of the Philiftins ſent for him, that he might make them ſport, and when he heard them thanking *Dagon* their filthie god for the affliction wherwith his God, the God of heaven, which hath made the ſea and the dry land, had viſited him; he forgate patience, and cryed to heaven for vengeance. *David* complained of his enemies, becauſe^e they opened their mouth wide againſt him, and ſaid, *Aha, Aha, Our eye hath ſeene him, &c:* But^f it was a ſword in his bones, whilſt they ſaid daily unto him, *Where is thy God?* Then he cryes to his God: ^g *The reproaches of them that reproached thee, are fallen upon me.* The Prophet *Eliſha* curſed, in the name of the Lord, the little children who mocked him, crying,^h *Goe up thou bald head, goe up thou bald head;* and called for the Beares of the wood to teare them. ⁱ *Ieruſalem ſighed* when all that honoured her in her proſperitie, deſpiſed her in her adverſitie, becauſe they had ſeene her nakedneſſe, and did mocke at her Sabbathſ: Then Ieruſalem, then the Church complained,^k *O God, the Heathen are come into thine inheritance: thy holy Templo have they deſiled: they have layd Ieruſalem on heapes. The dead bodies of thy ſervants have they given to be meate unto the fowles of the heaven: the fleſh of thy Saints unto the beaſts of the earth. Their blood have they ſhed like water round about Ieruſalem; and there was none to bury them. We are become a reproach to our neighbours, a ſcorne and deriſion to them that are round about us. Then they all cryed, How long, LORD! wilt thou be angry ſer ever? Shall thy iealouſie burn like fire?* But that which lay heavielt upon their hearts, was,^l to heare Gods enemies roring in the miſt of his congregations; to ſee them ſet up their Enſignes for ſignes, their armes liſting up axes upon the interlaced timber of the Sanctuary, breaking downe with axes and hammers the carved worke thereof, and burning it into aſhes, with all the Synagogues

e Pſal. 35.

21.

f Pſal. 42.

10.

g Pſal. 69.

9.

h 2. Kin. 2.

23, 24.

i Lament.

1. 7. 8.

k Pſal. 79.

1, 2, 3, 4, 5.

l Pſal. 74.

4, 5, 6, 7, 10.

of God in the land. Then they could not chuse but mourne and cry, O God, how long shall the adversarie reproach? Shall the enemy blaspheme thy Name for ever?

m Matt. 8.

20.

n Ioh. 19.

23.

o A. 3. 6.

p 1. Cor. 4.

11, 12.

q Heb. 10.

34.

13 All the righteous men of the Christian Church, have in all times beene tryed with these three kinds of tentations. The Lord Iesus, our Master and head, ^m had not where to lay his head. Neither would his persecuters ⁿ suffer him to dye in the garments which he had, but strip him of them, leaving him nothing to hide his nakednesse. The blessed Apostles, the Rams and ring-leaders of Christs flock, ^o had neyther gold nor silver, but did ^p hunger and thirst, and were naked, and had no certaine dwelling place, and laboured, working with their owne hands. In the primitive Church, whosoever had goods, were made a prey to Christs enemies; and the Apostle beareth them witness, that ^q they tooke ioyfully the spoiling of their goods. Many of you to whom I speake, have heard your fathers relate, how many quarrels were maliciously pickt against them, to begger them; and undoe their estates; and how (leaving all in Babylon, as Lot did in Sodom) to escape the burning thereof, and save their soules, they came to this blessed refuge and Sanctuary of Gods people in their shirts, as Jacob passed the river Iordan, and came to Laban; having no other provisions and helps for his journey and peregrination, but his staffe alone. In these last troubles of France, I (who now speake to you) have seene townes, which before were girded with Walls, fortified with Bulwarkes, flanked with Turrets, sown with the seed of true Christians; defaced, levelled to the ground, turned into ashes: and now there is nothing to be seene where they stood, but dens of Foynes and Foxes, but heapes of unprofitable stones, but thickets of thistles, nettles, and bryers. I have seene many great & honest families broght, by the barbarous & rude souldier, to cleanness of teeth, & constrained to begge, when these Horse-leeches were feeding upon their

their spoiles. To how manie have yee, even ye your selves, enlarged your mercifull and charitable bowels; who were accustomed to be bountifull unto others; and who come to you to be the glorious object of the forwardnesse and overflowing grace of your cheerfull and liberall charity; after that they were compelled, like the young man in the Gospel, to leave, in the hands of the robbers, the sheet w^{ch} others (lesse cruell) had left them to cover their nakednesse, and to flie from them naked; thinking themselves happie to be like unto *Ebed-melech* and *Baruch*, after the destruction of Ierusalem by the Babylonians, and to have their life for a prey!

r Mark. 14
51, 52.

f Ier. 39. 18
t Ier. 45. 5.

14 But that also is not granted to all: for the blood-thirstie crueltie of the wicked cannot be quenched, but with the blood of the righteous. The Lord *Iesus*, the author and finisher of our Faith, the Shepherd and Bishop of our soules; after that *he had endured the contradiction of sinners against himselfe*, was at the last set to sale by one of his owne Disciples, betrayed with a kisse, delivered unto the insolencie of the souldiers, tyed hard with cordes, beaten spitefully, crowned with thornes, scourged most cruelly, & brought forth to the Iews, disfigured with streames of blood, flowing from the most parts of his wounded bodie: an ugly spectacle to make Rocks to cleave, Tygres to weepe, and the Divels themselves to quake and start backe with sorrow. But all that cannot satisfie these more than stony-hearted and hellish Cannibals: forthwith they cry, ** Away with him, away with him, crucifie him.* His death they thirst after; neither can anie thing slake their thirst, but the blood of his death.

v Heb. 12.
2.

x Ioh. 19.
15.

y Act. 7. 59

His Disciples fared not better than hee; *y Steven* the first Martyr was stoned for his sake: What welcome his Apostles got of those to whom they preached the good tydings of peace, yee may judge by the relation which the Apostle makes of the Feasts wherewith hee

was

a 2. Cor.
11. 24, 25,
26, 27.

was entertained at his first comming to them: ^a Of the Jewes, saith he, five times received I forty stripes, save one: thrice was I beaten with rodde: once was I stoned: thrice I suffered shipwracke: a night and a day I have bene in the deepe. In iourning often, in perills of waters, in perills of robbers, in perills by mine owne countrey men, in perills by the heathen, in perills in the city, in perills in the wildernesse, in perills in the sea, in perills among false brethren. In wearinesse and painfullnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse. Behold, I pray you, in this one Apostle a three-fold universalitie, of the evils which he suffered, of the places where he suffered, of the persons of whom he suffered: he suffered hunger, thirst, nakednes, cold, imprisonment, scourges, and whips, stoning, shipwrack. No place was a place of refuge to him against so many evils: he suffred by sea, by land, in the citie, in the wildernesse: Lo, wheresoever he came to preach, there he found a crosse to take up, and to be laid upon his shoulders. All kind of persons had a quarrell to him: the Gentiles, and the Jewes of his owne nation, known enemies, and false brethren. They conspired all, they concurred all to bereave him of his life, and prevailed: for after that hee had passed thorow the burning Furnace of all other evils, he was beheaded at Rome by the commandment of the Emperour Nero. When one Apostle, one member of Christs Church, was so hardly used, thinke ye that the rest, who sailed with him in the same ship, did sleepe upon a calme and quiet sea, without wagging, and danger of shipwrack?

b Act. 12. 2
c Rev. 10.

d Act. 5.
40, 41.
e Ioh. 21.
18, 19.

^b Herod killed James the brother of Iohn with the sword, ^c Iohn was relegated into the Isle of Patmos, for the word of God, and for the testimony of Iesus Christ; ^d after that he, and the rest of the Apostles, had been beaten, & had suffered shame for Christs Name at Ierusalem. ^e The Lord foretold Peter, that he should glorifie him by a violent death, but where we know not, for the probabilities be

be many that he was never at Rome. The Ecclesiastical Stories tell us, that *Andrew* his brother was crucified at *Patros*: *Bartholomew* was slayed quick in a town of *Armenia*, called *Albana*: *Philip* was tyed to a poste, and stoned to death at *Hierapolis*: *Thomas* was put to death by the Indians, to whom he preached the Gospel. *Matthew* was nailed quicke to the ground at *Myrmene*: *James, the sonne of Alphens*, was cast headlong from the pinnacle of the temple of *Ierusalem*, and filled with stones and clubs: *Jude Lobbeus*, called also *Thaddæus*, laid downe his life for the Gospel at *Beryta*, after that hee had preached Christ to the *Edeffeniens*, and all *Mesopotamia*: *Simon the Cannite* suffered martyrdom in *Mauritania*: *Matthias* was executed amongst the *Æthiopians*: *Mark* the Evangelist was trailed thorow the streetes of *Alexandria* in *Egypt*, with a halter about his neck, and afterwards burnt quicke: *Luke* was hanged upon an Olive tree. All the Apostles, all the Evangelists, sealed the doctrine of the Gospel with their innocent blood.

15 The cruell tyrant *Nero* sowed the Christians in Wolves, in Beares, and other wilde beasts skins, and, uncoupling his Hounds and Malliffes after them, made the tearing and dismembriing of innocent and godly men, a game for the people to behold. Others he tooke, and heaping them one upon another (as so manie Fagots) set them on fire, that they might serve for fire to warme, and for light to shine by night to those which walked thorow the streets of Rome. & Wee glory, saith *Tertullian*, in this setter forth of our condemnation: for whosoever knoweth him, may iudge, that nothing could be condemned by *Nero*, but that which is a very good thing. I should be too prolix and tedious, if I should name particularly all the circumstances of ten heauey persecutions, which lasted 318 yeares, from the eighth yeare of that lump of clay soked in blood, called *Nero*, unto *Constantine the Great*; under *Nero*, *Domitian*, *Traian*, *Antoninus*

f *Dorotheus*
in Synopsi.
Cyprian, de
duplii Mar-
tyrio.
Sabellicus,
Acuicid. 7.
lib. 2. &c.

g *Tert. A-*
polog. cap.
5. *Sed tali*
dedicatore
damnationis
nostræ etiam
gloriamur,
&c.

*h Euseb. hist.
Eccles. lib. 8.
cap. 9.*

*i Socrat. hist.
Eccles. lib. 2.
cap. 10. 11.
13.*

*k Pro. 12.
10.*

Vernus, Severus, Maximinus, Decius, Valerian, Aurelian, Dioclesian, in whose time so much blood was shed in one day, that the executioners were wearie and faint with killing; as *h Eusebius*, who was an eye-witnesse of these dolefull spectacles, reporteth. Then the persecution was so eager, that in one moneth it consumed seventene thousand Christians: whereby yee may judge, what havock and murther was made of them in tenne yeares together that it lasted, being fostered by the divisions which were in the Church; and secret treacheries of false brethren; whereof *Dioclesian* the tyrant took occasion to undoe our Religion, and had utterly overthrowne it, if God had not opposed, to his wicked sleights and raging furie, the sword of *Constantine* the Great, first redresser of the Church, and defender of the true faith. *i Iulian the Apostate* depriving the Christians of all dignities, promotions and honours, forbidding by severe edicts their children to be taught in humane letters, and received into the publike Schooles, impoverishing them with great fines and exactions of money above their power; did more harme to the Church in one yeare, than *Dioclesian* did in tenne by his bloodie perlecutions, though his one yeares Empire was not innocent of Christian blood. Who can expresse, how manie Christians were put to death, by the Emperours who were infected with the most abominable heresie of *Arius*? I overpasse imprisonments, relegations, banishments; which were called favours, courtesies, and workes of mercie, by the tyrants: for *k the tender mercies of the wicked are cruell*. I omit the drowning, the hanging, the mangling, the roasting, the broyling on Gridirons, the scorching, the burning with fire those who all the night were frozen with cold, and a thousand moe cruell tortures, whereby the Emperours and their people bent their minds, to smother the Christian Religion, as *Herod* sought to kill Christ in the cradle.

16. In vaine goe we to seeke in antiquity, examples of monstrous cruelties against the true Christians, when the last age wherein our fathers and restorers of the true Christian Religion lived, affordeth to us an huge number which cannot be numbred: If yee have read the storie of the *Albigenses*, ye shall finde there, how some of them were not burnt, but roasted faire and softly, that they might feele their death; some were burned quicke, some tormented after a strange manner by beetles and such like wormes, which, laide upon their navills, and covered with a dish, gnawed their bellies, and boaring them through even into their intralls, caused to these poore creatures a languishing, but a most sensible and dolorous death. All the faithfull of *Merindoll* were murdered upon an arrest or decree of the Parliament of *Aix in Province*: Fortie five of their wives, which were great with child, were shut up in a barne, and burnt there: thirty others were torne in pieces by the first Presidents commandement, and the little children, as they were thrust out of their wombes, trampled, and made to breathe out their last, before they had leasure to breathe in their first ayre. *Florent Venot*, after that he was a great while racked in an engine sharpe-topped at the lower end, which they called *Chausse d' Hypocras*, was made an unchristian shew in the middelt of a bone-fire to the Christian King at his first entrie into the Capitall towne of his realme: *Nicolaus Nail* was first basted with hot scalding oyle and lead, and afterwards burnt quicke: The *Tennis-Court-keeper* of *Avignon*, was kept in a cage hanging in the great street; by night at the cold ayre, by day at the burning heate of the sunne, and so vexed a long time, either singing Psalmes to God more harmoniously than the Nightingale, or reprooving the superstitions and idolatries of the people which gazed upon him: In the booke of Martyrs, ye may reade how *Iohn*

1 Hof. 2. 6.

Hooper, Doctor in Divinitie, was burnt at three times; how *Thomas Noris* and a Priest with him, was led bare-footed upon briars and thornes from the prison unto the place appointed for their execution, that in them might be fulfilled the Propheſie of *Hosea*, *Behold, I will hedge up thy way with thornes*: how sundry were stiffe and frozen with extreame cold in the night, and the next day after sent to the fire: how the Arch-bishop of *Canterbury* did with-hold all kind of meat and drink from his prisoners, while they starved and dyed of hunger.

If I should relate unto you the Tragicall Massacres of *France*, in the year of Christ 1572. the slaughtering of an hundred thousand men and women like beasts, the rocking of little babes a-sleepe with present death, the stilling and pacifying of them with mercilesse destruction, the incestuous defying of chaste Virgins, the despightfull using of grave Matrons, the pittilesse regarding of old age, the welcoming of infants as they came out of their murdered mothers wombs, with sword and fire, the pulling of others from the milke of their mothers breasts, to sucke them with their owne blood. If I should set out in true colours the principall townes of that great kingdome, as they were then; what should ye heare but blaspheming, but roaring, in the one part; but weeping, but lamenting, but crying to heaven for mercy and helpe, on the other? What should ye see but fire, swords, murder, blood-shed, dead carcases, but roaring lyons, but fire dragons, but rayenous wolves, but *Hazael* and his Courtiers, killing, slaying, murdering young and old, dashing little children, ripping up women with child; but great rivers stained and surrounded with innocent blood?

m 2. Kin.
8. v. 12.

If I should but draw unto you the first lines of the calamities of the Pa'atinate, and of the late desolation of the Churches of *France*; if I should speake unto you
of

of honest women, first misused in that which is their most precious jewell, and then murdered, or blowne up in the ayre, with gun-powder thrust and stopped in their wombes; of young Virgins disguised in mens apparell, with doublet, breeches, the Lackeys cap upon their close shaven heads, the dagger upon their loynes, and constrained to follow the armies, neither daring, neither knowing to whom to make their moane; of sucklings, pulled violently from their mothers breasts, and murdered before the faces of their doubly-desolate parents; of some of them throwne in the aire, and received upon the points of pykes for a sport; of others, upon a wager who should cast them farthest off, flung into the waters, when the poore innocents were laughing upon their murderers, and playing with their beards; of many moe sold to these couseners, which we are accustomed to call Egyptians, at eightene pence a peece; of men and women intrhalled to the Mahumetans for a little summe of money: as it is written, *Thou sellest thy people for nought, and dost not increase thy wealth by their price*: In a word, if I should but report what things I have heard, read, or seene, your minds would quake, your hearts would start backe with sorrow; neither should ye finde teares enow to bewaile, nor I words sufficient to display and unfold unto you the crushing and bruising of *Ioseph*.

17. Therefore let us lay over it the vaile of silence, and make here a pause, ending this action with hearty prayers to God for the peace and prosperitie of Ierusalem: O Lord our God, thou hast fed us with ashes for bread: thou hast given us teares to drinke in great measure. Thou hast beene angry against our prayers: we have cryed unto thee, and thou hast not listened unto our supplications: But now, O Lord; but now turne thine care unto us, and turne our hearts unto thee: Cause thy face to shine upon us, and we shall be

n Psal. 44.
v. 12.

saved through the merits of our onely Saviour Iesus Christ: to whom with thee and the holy Ghost bee all honour and glory both now and for ever. Amen.


S E R M O N I I I.

Of the righteous mans Evills.

P S A L M XXXIV. XIX.

Many are the Evills of the Righteous.

1. **H**OW Christ was upbraided and dishonoured in his death;
- 2 As likewise the holy Apostles, and the first Christians.
- 3 How our brethren are abused in Spaine, and elsewhere.
- 4 The righteous mans evils tread one another on the heels.
- 5 He hath many enemies, which are the cause of the great number of his evils.
- 6 His greatest enemies are his neereſt kinsmen.
- 7 All kind of persons were enemies to Christ;
- 8 And to his Apostles and their disciples.
- 9 All kind of men are enemies to the Church of our time.
- 10 Hence come the inward evils, which disquiet the righteous man.
- 11 The righteous is persecuted unrighteously;
- 12 Howsoever his persecuters iudge, or speake otherwayes.
- 13 The vanitie of many accusations set on foot against him.
- 14 The iniquity of the Iudges proceeding against him.
- 15 How these which live in peace, as we in England, may be said to have many evils.
- 16 Exhortation to thankfulness, and godlinesse of life.

- I.  **H**at which is most grievous to the righteous man, in all the evils whereof I have spoken, is the upbraiding, disgrace, and shame wherewith hee is exercised. For whereas all criminalls finde pittie and commiseration in those that behold them, who either accompa-
- ny

ny their death with teares, or behold it with silence : The faithfull and the righteous man can neither live nor die, but he shall be followed with opprobrious hues and cries. ^o *Ismael* mocked *Isaac*, that is, according to *Pauls* exposition, ^p *persecuted him*. When the Apostle saith, that ^q *Moses esteemed the reproach of Christ greater riches than the treasures of Egypt*; he giveth us to understand, that the Church hath beene from the beginning subject to contempt, defamations, taunts, and dishonour for Christs sake: It was of Christ that *Isaiab* prophesied, ^r *Behold I, and the children whom the Lord hath given me, are for signes and for wonders in Israel*: of him first, and then of his children.

He was upbraided in his life time with the nicknames of a seducer, a drunkard, a glutton, a forcerer, and of *Beelzebub* the Prince of the divells; but he was most outrageously mocked in his death. In ^s *Caiphas* house they blindfolded him, they strooke him on the face, they asked him, saying, *Prophecye, Who is it that smote thee?* In ^t *Herods* Court he was set at naught, mocked, and arrayed in a white gorgeous robe, as a foole. In ^v *Pilats* common hall, the souldiers stripped him, to put on him a skarlet robe; and when they had platted a crowne of thornes, they put it upon his head, with a reede in his right hand: then they bowed the knee before him, and mocked him, crying, *Haile King of the Jewes*; then they spat upon him, and took the reed, and smote him on the head. In *Golgotha*, where hee was crucified betweene two theeves, as if he had beene a malefactor, they that passed by, reviled him, and wagged their heads, saying, ^x *Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe: If thou be the Sonne of God, come downe from the crosse*: likewise the chiefe Priests, the Scribes, and Elders, mocking him, said, ^y *He saved others, himselfe he cannot save: If he be the King of Israel, let him now come downe from the crosse, and we will beleeve*

o Gen. 31.

v. 9.

p Gal. 4.v.

29.

q Heb. 11.

v. 26.

r Isa. 8.v.18

Heb. 2.v.13

s Luk. 22.v.

64.

t Luk. 23.

v. 11.

u Mat. 27.

v. 28, 29, 30.

x v. 39. 40.

41, 42, 43.

44, 46, 47.

y Psal. 31.
v. 6, 7, 8.

a 1 Cor. 4.
v. 9, 13.
b 2. Cor.
6. v. 8, 9.

c Heb. 10.
v. 33.

d Tertul.
Apologes.
cap. 40.
e Ibid. cap.
ultimo. Ad
Leonem dam-
nando Chri-
stianam, po-
tius quam ad
Leonem, &c.
Ambr. som.
3. serm. 90.
Euseb. hist.
Eccl. lib. 8.
cap. 11.

believe him: He trusted in God, let him deliver him now, if he will have him. The theeves also which were crucified with him, cast the same in his teeth. Last of all, some of them perverted his words, saying, that he called for Elias, when he prayed, *Eli, Eli, My God, my God, &c.* Then was fulfilled that which he spake by David, saying, *I am a worm, and no man; a reproach of men, and despised of the people: All they that see me, laugh me to scorn: they shoote out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him.*

11. His children, his holy Apostles received no better entertainment of the men of the world: for what were they but ^a a spectacle unto the world, to Angels, and to men? Complaine they not, that they were made as the filth of the world, and the off-scouring of all things; walking ^b by honour, and dishonour, by evil report, and good report; as deceivers, and yet true; as unknowne, and yet well knowne? The Apostles disciples, fared they better? No, no. The Apostle writeth of the Hebrews, that ^c they were made a gazing stocke by reproaches and afflictions; which I take literally: for we know, that the custome was to draw Christians to the theatres and publike play-houses; to carry them ridiculously disguised from scaffold to scaffold for a shew; to set them on pillories to disgrace them, and then to cast them naked to the Lyons to be dismembered and devoured in the eyes of the people: which delighting in such spectacles, were accustomed to cry, ^d *Christianos ad Leonem: The Christians to the Lyon. Tantos ad unum? So many to one?* saith Tertullian. ^e And because the Governours and Magistrates perceived that to Christian women, the defiling of their chastitie was more horrible and grievous than all kinds of torments, and most exquisite deaths; they condemned them rather to serve bawdes in stews, than to be torne by Lyons: which many of them prevented by killing of them-

themselves: f Others they stript, and tying them by one foot, hoisted them up in the ayre, their heads downward; and letting them hang so while they died, made of their naked bodies a most filthie and cruell spectacle to all those that passed by: g Of some men they would pull out the right eye, and put out of joint the left leg, and let them live, that they might be both ridiculous and miserable.

Aug. de Civ.

Dei. l. 1. c. 26.

f Ibid. c. 9.

g Ibid. c. 12.

III. The Inquisitors of Spaine, send to the fire the reformed Christians arrayed in a yellow garment, called the *Sambenit*, which is all set and covered over with crosses and black Divells, and mishapen after a fashion so ridiculous and monstrous to be seene, that some of the beholders cannot hold from laughter; some are scared, and flye away, beleeving the poore men to be to manie Divels come out of hell: none is touched with commiseration towards them. How often have the Papists welcomed their Kings with the honour, or rather horror of such pageants, at their first entrance into their townes? as it is written of the Idolatrous people of Samaria, ^h *They make the King glad with their wickednes, and the Princes with their lyes.* Shall a Minister goe thorow the streets in Popish townes, in the deepest peace, and not be hooted and hurried with most intolerable contumelies, although they be arrayed like the rest of the people? Can anie buriall be convoyed there without such showting and out-crying? How often have these most inhumane and cruell Tygres, denied the honour of buriall to our brethren; accomplishing that which is written of them in the Revelation, by *not suffering their dead bodies to be put in graves?* How often have they unburied them, and made the Church to cry to God with sighes and sobs,

h Hos. 7. 3

i Rev. 11.

8, 9, 10.

^k *The bodies of thy Saints most deare,
Abroad to birds they cast:*

k Psal. 79. 2.

*The flesh of such as doe thee feare,
The beasts deuoure and waste?*

when as these carrion-eater-harpies were reioicing over them, and making merry, and sending gifts one to another; as questionlesse the chiefe Priests, the Scribes, the Pharisees, the Elders of the Iewes, and the whole people did, after they had crucified and reviled most shamefully the Lord of glory, the Saviour of the Church, the Immanuel our Lord Iesus Christ. What Psalmes, thinke yee, are now sung in the Palatinate, and in the Churches of France? Surely the fortie foure, the seventie foure, the seventie nine, the foure-score, and others; where, amongst manie moe complaints, they poure forth of a sad and broken heart, with trembling words and many teares, into Gods bosome, this heaue, but too true moane;

*Vnto our neighbours thou hast made
Of us a laughing stocke,
And they that round about us dwell,
At us doe grin and mocke.
Thus we serve for none other use,
But for a common talke:
They mocke, they scorne, they nod their heads,
Where ever they goe or walke.*

So is verified not onely that which Salomon saith, that *there be iust men, unto whom it happeneth according to the worke of the wicked;* but also that which David saith in my text,

Many are the Evills of the righteous.

I V. For as the diuell tempted Christ eie-soones, and gave him no respir, stirring up against him all kind of enemies, untill he nayled him upon the crosse; even so, he letterth never Christs members alone, but bringeth evils upon them, one on the necke of another, and ever contriveth against them some new mischief, watching heedfully now to harme them, when they looke for some

some slackening. Thence is this pittifull lamentation of the Church, ^m *The Plowers plowed upon my backe: they made long their furrowes: ⁿ For thy sake we are killed all the day long.* Thence is this wailefull plaint of every righteous man, ^o *All the day long I have bene beaten, and my chastisement returned every day: So that not onely in diversitie, and hugenelle, but also in continuance, from the first day of the righteous mans spirituall birth, unto the last gaspe of his mortall life,*

Many are the Evills of the righteous.

V. They must be many; for many lay their heads together to devise them: which, as it is said by the Prophet Micah, ^p *forge iniquitie in their beds: and when the morning is light, they practise it; because they have power to doe it in their hands.* The Spirit which inspires them, is the dwell, the spoyler of all good, architect and master of all evill, who ^q *as a roaring Lyon walketh about, seeking whom he may devoure.* He breathes into the unrighteous mens hearts all kinds of devices and trickes against the righteous man. Thence it is, that ^r *the wicked plotteth against the iust, and gnasheth upon him with his teeth: The wicked have drawne out the sword, and have bent their bow to cast downe the poore and needie, and to slay such as be upright in their way: The wicked watcheth the righteous, and seeketh to slay him.* Thence it is, that ^s *the beathen rage, the people imagine vaine things, the Kings of the earth set themselves, the rulers take counsell together against the Lord, and against his annoynted: saying, Let us breake their bands asunder, and cast away their cords from us: ^t For loe, the wicked bend their bow, they make ready their arrow upon their string, that they may prinily shoot at the upright in heart. David was but one man: and he complaineth, that ^v *his persecuters and enemies were many: yea so many, that he was amazed at it, and cryed to God with astonishment, ^x Lord, how are they increased that trouble me! many are they that rise up against me.* Of what nation were they?*

m Psal.
139.3.
n Psal. 44.
22.
o Psal. 7.14

p Mi. h. 1.2.

q 1 Pet. 5.8

r Psal. 37.
12, 14, 32.

s Psal. 2.1,
2, 3.

t Psal. 1.2

u Psal. 119
157.

x Psal 3. 1.

y Psal. 118

10.

a Psal. 83.

1, 2, 3, 4, 5.

b v. 6, 7, 8.

c Psal. 137

7.

d Ezecl. 26

e Cant. 2. 2.

f Pro. 17. 17

y All nations, saith he, compassed me about.

Had David alone so many enemies? It is no wonder then, if the Church wherein there are many Davids, maketh her prayer with this heavy complaint to God, *a Keepe not thou silence, O God, hold not thy peace, and be not still, O God: for loe, thine enemies make a tumult, and they that hate thee, have lift up their heads: They have taken crafty counsell against thy people, and consulted against thy hidden ones: They haue said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance: for they consulted together with one consent, they are confederate against thee. What men are these which dare attempt matters so high and impossible? b The Tabernacles of Edom, of the Ishmaelites, of Moab, of the Hagarens: Gebal and Ammon, and Amaleck: The Philistines, with the inhabitants of Tyre: Assur also is ioyned with them: they haue holpen the children of Lot: All alike enemies to Gods people, and yet some of them: the Idumeans, Ishmaelites, Moabites, Ammonites, kinsmen to Gods people the Idumeans, the neereft, & withall the most malicious and cruell of all; who not being able of themselves, to doe any harme to the Church, joyned with the Babylonians, who besieged Ierusalem and as if they had beene Trumpets to sound the Alarm, heartned them: crying, c Raze it, raze it, even to the foundation thereof.*

VI. Such hath ever beene the condition both of every righteous man, whose aboad is *d with briers, thornes, and scorpions*; and of the whole Church, which is *e as the lillie among the thorns. f A friend loveth at all times, and he shall be borne as a brother in adversitie.* The righteous man findeth seldome such friends: kinsmen and friends, who should love and protect him, are eyther the first to procure unto him all kind of mischief; or behold his adversitie, as if they were *strangers* bodies. And, which is worthy your observation, they which have or challenge to themselves the title and right of the el-

deli

deft and firft borne, have ever persecuted their younger, becaufethey were their betters.

Was it not *Cain* the firft borne, who murdered his innocent brother *Abel*? ^h *Ismael*, borne after the flefh, persecuted he not *Isaac*, who was borne after the fpirit? ⁱ *Eſau*, hated he not his younger brother *Jacob*? and was not this his vow, *I will ſlay my brother Jacob*? This hatred, was it not propagated to all their progenie? Had ever the *Iſraelites*, deſcended of *Jacob*, more fierce and miſchievous enemies than the viperous brood of *Eſau*? As ſoone as *David* was anointed King over *Iſrael*, ^k *Eliab* his elder brother envied him: the ^l *Ziphims*, men of his owne Tribe, treacherouſly betrayed him: ^m Neither could he finde any place of refuge for his father and mother in all *Iſrael*, but was constrained to ſeek a ſafe-guard for them in *Moab*. Hee is no ſooner peaceable in his kingdom, ⁿ but his owne ſonne ſeekes his life; but *Achitophel*, his governor, his familiar, who was privie to all his ſecrets, ſecondeth the Parricide with his pernicious counſells; but the whole people followed their deadly attempts, ^o The ten Tribes, after their revolt from God and from the King, challenged to themſelves the glorious title of *Iſrael*, and under that name which before was common to the twelve, persecuted the other two; which retaining the puritie of Gods ſervice, were constrained to diſcerne themſelves from theſe Apoſtates by the new name of *Iowes*. When *Jeruſalem* was deſtroyed by the *Babylonians*, ^p *She wept ſore in the night, and her teares were on her cheekes: among all her lovers ſhee had none to comfort her; all her friends dealt treacherouſly with her: they were become her enemies; Yee heare Chriffs ſpouſe complaining in the ſong of Salomon: q* *My mothers children were angry with me: They made me the keeper of the vineyard, but mine own vineyard have I not kept: the watch men that wet about the city found me, they ſmote me, they wounded me: the keepers of the walls took away my wile from me.*

g 1. Ioh.
2. 12.
h Gal. 4. 29
i Gen. 27.
41.

k 1. Sam.
17. 28.
l 1. Sam.
23. 19.
m 1. Sam.
22. 3. 4.
n 2. Sam.
15. 13. 31.

o 2. Chro.
13. 8. &c.

p Lam. 1. 2.

q Cant. 1. 6

r Cant. 5. 7.

f Mat. 2. 16

t Mat. 14. 10

v Luk. 23. 11

x Iohn 19.
6, 15.y Mat. 12.
14.a Mat. 27.
15.

b Mat. 26. 3

c ver. 65, 66

d Mat. 27.
23, 22, 20.e Psal. 118.
22.

f Mat. 21. 42.

g Iohn 7. 5.

h Mar. 3. 21

i Mat. 26.

23.

j Iohn 1. 23

k Mat. 10.
17, 18.

VII. Christ cometh no sooner into the world, but *Herod* seeketh to make him away, and for his sake slayeth all the children of *Bethlehem*; yea, hee laid violent hands on his owne son, borne of a woman of the Tribe of *Juda*: and therefore *Augustus Caesar* said, that, It was safer to be *Herod's* pork, than his sonne. *Herod Antipas*, the beheader of *Iohn the Baptist*,^v mocked him, and sent him again to *Pilate*, who condemned him. The whole people of the Iewes, who should have adored him, cryed,^x *Away with him: crucifie him, crucifie him.* If yee seek the first Actors of this Tragedie, ye shall finde, that the *Pharisees* were the first who *took counsell against him, how they might destroy him*; that^a the chief Priests & Scribes envied him; *that they assembled together, with the Elders of the people, unto the Palace of the High-Priest, who was called Caiphas, and consulted to kill him*; *that the High-Priest condemned him of blasphemie*; that all together they pronounced him to be guilty of death,^d delivered him to *Pontius Pilate* the Governor, accused him, perswaded the people that they should ask *Barrabas*, and destroy Iesus. So was fulfilled that which is written in the Psalmes; *The stone which the builders reiected, the same is become the head of the corner. This is the Lords doing, and it is marvellous in our eyes.*^f His owne brethren not onely beleaved not in him, but also *they went out to lay hold on him: for they said, Hee is beside himself.* Likewise^h one of his owne Disciples, who dipped his hand in the dish with him, betrayed him. And therefore *Iohn* saith, thatⁱ *Hee came unto his owne, and his owne received him not.*

VIII. Looke what intertainment the Master received of his owne, the same received his disciples, not of the lees of the people onely, but also of those which sat at the rudder, and held the stern of the common-wealth and of the Church. Christ foretold it should bee so, saying,^k *Beware of men: for they will deliver you up to the Councils,*

cells, and they will scourge you in their Synagogues : And yee shall be brought before Governors and Kings for my sake. The first and most violent enemies which they found, were they^l which said they were Jewes, and were not ; but the Synagogue of Satan : Their Ring-leaders were the ^m High-Priest, with all the rest of the Priests, the Captain of the Temple, the Sadducees and Pharisees. Wheresoever the Apostles came, that cursed Nation egged against them all kinde of folks ; ⁿ devout and honourable women, the chief men of cities, ^o the whole people. As ^p they both killed the Lord Iesus, and their owne Prophets ; so, saith the Apostle, have they persecuted us : They please not GOD, and are contrary to all men ; forbidding us to speak to the Gentiles, that they might be saved.

Had the Church at that time no other persecuters ? The Churches of the Gentiles ^q suffred like things of their owne countrey-men. At ^r Damascus, the Governer under Aretas the King, sought to apprehend Paul. At ^s Thessalonica, all the lewd fellows of the baser sort, made an up-rore against him. At ^t Philippi, the Masters of the Pythionissa, seeing the hope of their gaine gone, because Paul had cast the spirit of divination out of her, egged the Magistrates against him and Silas. At ^v Ephesus, Demetrius the Silver-smith, for a like cause, raised no small stirre against him. ^x Tertullus the Oratour accused him. ^y Alexander the Copper-smith did him much evill. At Rome he was presented before the bloody Tyrant Nero, whom hee calleth ^a a Lion : Then no man stood with him, but all men forsook him : Then his friends abandoned him, and the Tyrant put him to death. What the rest of the Apostles suffered by false brethren and open enemies, ye may reade in the Acts, and in their lives.

IX. What the Church was to suffer after them by ^b the Beast fighting against the Saints, and killing them ; by the Whore of Babylon, ^c drunken with the blood of the Saints, and of the Martyrs of Iesus ; by ^d Gog and Magog,

com.

1 Rev. 7. 9
m Acts 4. 1
Acts 5. 17,
24, 40.

n Act. 13.
50.
o Acts 14
19.
p 2 Thes. 2.
15, 16.

q verse 14
r 2 Cor. 11
32.
s Acts 17. 5

t Acts 16.
19.

v Acts 19.
24.

x Acts 24. 1
y 2 Tim. 4
14.

a ver. 16. 17

b Rev. 11. 7
c Rev. 17.
4, 6.
d Rev. 20. 8.

e Luke 21.
16.

compassing about the beloved city; *S. Ioh.* hath foretold in the Revelation. What our Fathers, what we have suffered, not of the Turkes, Persians, Tartarians, Americans, and other sworne enemies of Chrillian Religion, but of those bloody butchers which call themselves Catholicks; the heavens have seen; the earth, which hath drunk up our blood, can speak; the murderers, which have shed it, can bear record; our owne experience can best of all testifie. What policy, what craft hath beene practised to undermine and wholly undoe us by our owne brethren, of our owne kinred, familie, religion, hardly would ye beleewe, if I should tell it. Christs prediction hath been accomplished: *e Yee shall bee betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death, and yee shall be hated of all men for my Names sake.* Our brethren have sold us for money, as flesh is sold at the shambles; and we have been lesse regarded than slaves by those which bought us: whose humanity, like *Dracons Lawes*, is printed in all Christendome with our Fathers and our blood; and whose affection and loyaltie towards us, is written upon the running waters. What wonder then, if, among so many professed enemies and cunning traitors,

Many are the Evills of the righteous?

f Gen. 21.

22.

g Luke 16,
19, 20.

X. The Righteous, considering how hee is thus besieged on all sides, and hurried in all fashions by foes and friends, is often overtaken with diverse thoughts and surmises, more dangerous than all the externall Evills which may befall unto him. Worldlings judge of Gods favour to men, by their prosperity; and of his hatred towards them, by their adversity. When *Abimelech* King of *Gerar* saw *Abraham* thrive, hee said unto him, *God is with thee in all that thou doest.* What he said, was true; but the ground whereupon hee built it, was sand: for, *g the rich Glutton* in the Gospell thrived; and

Lazarus,

Lazarus, who was laid at his gate full of sores, thrived
not yet that glutto is in hell, because God was not with
him: and *Lazarus* is in *Abrahams* bosome, because God
was with him. The Scribes and Pharisees, evill Doctors
of the good Law, concluded,^h That God was not with
Christ, because hee delivered him not from the crosse.
The righteous man himselfe, when his affliction is
long and heavie, taketh like conclusions against him-
selfe. When the Angell of the Lord said to *Gideon*,ⁱ *The*
Lord is with thee, thou mighty man of valour: *Gideon* answered,
Oh my Lord, if the Lord be with us, why then is all this
befallen us? The Lord hath forsaken us, and delivered us in-
to the hands of the Midianites. Ye read *Iobs* complaints;
^k *The arrows of the Almighty are within me, the poyson wher-*
of drinketh up my spirit: the terrors of God do set themselves
in array against me: He teareth me in his wrath,^l *he hateth*
me, he gnasheth upon me with his teeth,^m *and he counteth mee*
unto him, as one of his enemies. Ye heare *David* crying out
pittifully,ⁿ *My God, my God, why hast thou forsaken me?*
why art thou so farre from helping me, and from the words of
my roaring? *Ieremias* bemoaned the state of the Church
after the same manner,^o *Wherefore doest thou forget us for*
ever, and forsake us so long time? And now in the *Palati-*
nate, and now in *France*, doe not all the faithfull mourne
and cry, doe we not cry with them, and for them, *O Lord*
how long?

The wicked, when God crosses them in their desires
and projects, are accustomed to say;^p *It is in vaine to*
serve God, and what profit is it that we have kept his ordi-
nance, and that we have walked mournfully before the Lord of
boshs? And now we call the proud happy: yea, they that worke
wickednesse, are set up; yea, they that tempt God, are even de-
livered: The righteous *Asaph* held the same speech in
his great affliction, and said,^q *Verily, I have cleansed my*
heart in vaine, and washed my hands in innocencie.

Moreover, these internal calls take such hold of the
I righte-

h Mat. 27.
41, 42.

i Iudg. 6.
12, 13.

k Iob 6. 4.

l Iob 16. 9.
m Iob 19.
11.

n Psal. 22.

o Lam. 3.
20.

p Mal. 3.
4, 14.

q Psal. 73.
13.

r Psal. 116.
11.

righteous man, that he will bring Gods word, which he hath beleev'd, in question, doubt whether it be true; if the Religion which he professeth, be of God; if the cause which he sustaineth, and for which he doth undergoe so many evils, be good: for if it be good, if it be of God, why doth he not uphold it? *David* being brought to his wits end, and even to the pits brinke by *Saul*, deemed that Gods Prophets had deceived him, and said, *All men are lyars.* What greater evill, I pray you, can befall a Chrillian man, than to bring in controversie Gods providence, and the perpetuall care which he hath of his Church? than to thinke that godlinesse, which he hath suck'd with his mothers milke, is but a fable, a dreame, an invention of man? than to imagine that hitherto he hath imbraced a shadow for the body, hath sought the truth in a lye, hath esteemed vanity and winde, to be Gods word? than to frame such conceits against the honour of God, and his owne salvation?

r Psal 34.
15.

If such doubts come not in his mind; if he beleeveth that the religion which he professeth, is from above, that *the eyes of the Lord are upon the righteous, and his eares are open unto their cry*; that light, peace, ioy, salvation is sowne for the upright man; it seemes unto him, that he is none of that number: and gathering out of the store and greatnesse of his evils, most dangerous presumptions, he pronounceth against himselfe, That he hath beene an Hypocrite, a vile reprobate, and cast-away. I know that such perplexities are but short symptomes to the righteous man, whereof he recovereth by the powerfull assistance of Gods Spirit; when as they are deadly convulsions to the wicked, and wofull prefaces to a dolefull Tragedie, which they shall everlastingly act, and never end: yet howsoever they be short, they are sensible, and lye so heavie vpon the wearied soule of the righteous man, that in comparison, his outward evils seeme unto him lighter than a feather, wherewith

the wind playeth in the ayre. So I have shewed you, that both by externall grievances, and internall griefes,
Many are the Evils of the Righteous.

XI. Now the righteous man may say to the wicked, as David said to Saul, ^c Know thou and see, that there is neither evill nor transgression in mine hand, and I have not sinned against thee, yet thou huntest my soule to take it; and as ^v Daniel said to Darius, who had cast him into the Lyons den, Before thee, O King, I have done no hurt. For although it pertained to Christ alone, to say to his aduerialies; ^x Which of you convinceth me of sinne? yet all the righteous men may say of their persecuters, that which David said of his enemies, ^y Without cause have they hid for me their net in a pit: without cause they have digged for my soule. And when they pray, they feare not to protest of their innocencie in that hehalfe, and to say to God; ^a They lye in waite for my soule: the mighty are gathered against me, not for my transgression, nor for my sin, O Lord: They run and prepare themselves without my fault: awake to helpe me, and behold.

t 1. Sam.
24.11.
v Dan. 6.22

x Ioh. 8.46.

y Psal. 35.7.

a Psal. 58.
3.4.

The rule of the righteous mans life, is Christs commandement and example. His commandement is, ^b Resist not evill; but whosoever shall smite thee on the right cheek, turne to him the other also, &c. Give to him that asketh thee: Love your enemies, blesse them that curse, doe good to them that hate you, and pray for them which despitefully use you and persecute you. The same commandement he gave by his Apostle, saying: ^c Be not overcome of evill; but overcome evill with good. What he commanded, that he practised in his life: ^d He suffered for us, leaving us an example, that ye should follow his steps: who did no sinne, neither was guile found in his mouth: who, when he was reviled, reviled not againe: when he suffered, he threatned not, but committed himselfe to him that iudgeth righteously. Yea, not onely he did them no harme, but also hee did them all kind of good: He went about all *Iudea*, teaching the Gospell of the

b Mat. 5.
39.42,44.

c Rom. 12.
21.
d 1. Pet. 2.
21,22,23.

e Joh. 10. 32

f Act. 14. 11

g 1. Cor. 4.
11, 12.h Gen. 13. 8.
i Gen. 49.
5, 6, 7.k 1. Sam. 29
7, 8, 15, 16.l 1. Sam.
24. 17.
m Psal. 38.
12.n Psal. 35.
12, 13.o Tert. Apol.
cap. 1. & 37

kingdome of heaven, healing all manner of sicknesse, and all manner of disease among the people, made the blind to see, the deafe to heare, the lame to walke; cleansed the lepers, raised up the dead, fed, by the miraculous multiplication of bread, at divers times, many thousand soules; restored the eare to *Malcus*, which came to take him, prayed for those which crucified him; and therefore asked of his enemies, who tooke up stones to throw at him: *Many good workes have I shewed you from my Father: for which of those workes doe you stone me?*

What ill did the Apostles, wherefore they should bee used so cruelly? They went through the whole world, converting men from darknesse unto the marvellous light of the Gospell, and did so many wonders amongst the people, that thence some Idolaters tooke occasion to worship them; but the Iewes, to perswade the people to stone them. *Being reviled, they blessed; being persecuted, they suffered it; being defamed, they intreated.* Much good did they to many: ill they did to none.

Read more ancient examples of *h Abraham*, yeelding for peace-sake to his Nephew *Lot*; of *i Jacob*, cursing his owne sonnes, *Simeon* and *Levi* for their bloodie anger against the *Sichemites*, though having a goodly shew of righteous vengeance; of *k David*, leading with his souldiers a most innocent life amongst *Nabals* herds of cattle, and flocks of sheepe; sparing *Sauls* life, who sought his, and bringing him to this true confession, *Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evill;* *m* being as a deafe man, when his enemies spake mischievous things against him, *n* cloathing himselfe with sackcloth, humbling his soule with fasting, praying most affectuously, when his enemies, which rewarded him evill for good, were sicke.

If ye desire examples of the Christians carriage, during ten persecutions in the space of three hundred and odde yeares; *o* When the people invaded them, they resisted

sisted not; when the Magistrate condemned them, they gave thanks: when the dead bodies of their brethren and kinsmen were drawn out of the rest of their graves, were pulled away from the Sanctuarie of death, they sought no revenge; albeit they were in greater number than their enemies, and might with a few little fire-brands set on fire all the Townes, Borowghes, Villages, Castles of the Empire, if Christian Religion did not forbid all private men *to avenge themselves*, because it is written; *Vengeance is mine, I will repay it, saith the Lord.* For this cause the holy Spirit often calleth the afflictions of the righteous, *Sufferings*: because they suffer the evill which is done unto them, but they do no evil to any man: wherunto also Christ hath bound them, when he calleth them *Sheepe*; insinuating, that they should be sheepe *in simplicitie*, to never thinke any evil; *in innocencie*, to never doe any evil; *in patience*, to beare all evils meekly without grudging and murmuring; *in utilitie and commoditie*, to feede with their milk, to cloath with their wooll whosoever stands in need of their helpe, to doe ill unto no man, *to doe good unto all men: especially unto them who are of the household of faith.* Alas, alas! the number of such sheepe, of such righteous men, how rare is it? how many suffer not *for well doing*, as Christians and righteous men: but *for evill doing*, as murtherers, theeves, robbers, and ravenous wolves, rather than sheepe? how many cannot abide to suffer, but thinking it a shame to packe up an injurie, will needs be avenged of their enemies? how many doe seeke to defend the Gospell against persecuters, by burning, killing, murdering, filling the houses of innocent peasants, of poore countrey folkes, with orbitie, desolation, and mourning? intending to cure one sinne with another sinne, taking the way of hell to goe to heaven, and thinking to defend the Gospell by unlawfull meanes, which the Gospell hath condemned. For it is not hee

p Rom. 12.
19.

q Mat. 10.
26.

r Gal. 6. 10.

s 1. Pet. 3.

17.

1 Pet. 4. 19.

which suffereth evill, but he which doth it, that sinneth; And therefore the true righteous man is ever a patient, not an agent in evill; and the wicked not onely have no cause wherefore they should hate him, but have in his manifold good deedes, a good cause wherefore they should love him: and yet notwithstanding his innocent and good carriage,

Many are the Evills of the Righteous.

XI I. Sometimes many, blind-folded with ignorance, deeme that the righteous man is the most unrighteous that liveth in the world, and that Gods dearest servants are his greatest enemies: according to Christs saying; *The time commeth, that whosoever killeth you, will thinke that he doth God service.* Yet it befalleth often, that the authors of the righteous mans evils, cover their private quarrels, and mischievous attempts against him, with the cloake of justice. *Paul* said of himselfe truly, that *v through zeale he had persecuted the Church*, because *he did it ignorantly in unbeleeve*: And the Jewes answering to Christ, *y for a good worke we stone thee not, but for blasphemy, and because that thou being a man, makest thy selfe God*; beleevd verily that he was a blasphemer. Likewise the Gentiles, who persecuted the Christians, thought them to be enemies to mankind, whereas they shewed themselves enemies *a to mans error, not to mans nature.* Contrary, when *b Saul* said, that his sonne had made a league with the sonne of *Iesse* against him; *c when Absalom* accused his father that he was not carefull to doe justice; when the Scribes and Pharisees laid many crimes to Christs charge; when the *Guifards* in the first and second troubles of *France*; when in these last troubles the Iesuites accused us, that we were plotting to set up a state in the state, a democracie in the Monarchie, they knew that they lyed. But such is the force and glory of justice, and of righteousnesse, that the wicked, when they know they doe wickedly, cloake their wicked courses against

the

t Ioh. 16. 2.

v Phil. 3. 6.

x 1. Tim. 1.

12.

y Ioh. 10.

33.

a Tert. Apol.
cap. 37. ho-
stiles malus
vocare ge-
neris huma-
ni potius quam
erroris hu-
mani.

b 1. Sam.

22. 8.

c 2. Sam.

15. 3.

the righteous man with the glorious title of justice. Now whatsoever the persecuters thinke of their owne proceedings, the righteous man resteth upon his owne innocencie; knowing that there is not so great weight in the despightfull girds of venomous tongues, as in the testimonie of his owne conscience: and if hee were admitted to make an Apologie for himselfe, how easie a matter were it unto him to maintaine his owne innocencie, and to shew the fallhood of all the accusations, whereby he is made odious; and the manifest vanitie of the most part of them?

XIII. It was a vaine accusation to impute unto Christians the cause of pestilence, of famine, of warres, of breaking out of waters, of the decaying of all things, and their growing worse and worse since the world hath waxed old; as if any such plague had never beene in the world before Christ was named in it: as if old men might not, with as good reason, move a procelle against us; because they heare not, see not, passe not so well, are not so nimble, so quicke, so bigge-membred, so strong as when they were young; because their decaying age is not so greene and livelie as their fathers was; because also they live not so long as their fathers did, and extend not the dayes of an healthfull life to seven, eight, nine hundred, and so many odde yeares, which were the ordinary daies of mens lives in the first age of the world. And why may not he, who is tormented with the gowt in his ioynts, racked with the gravell in his kidneyes, tortured with the stone in his bladder; or he who melteth drop after drop by a languishing consumption; he who is made one of the forkeed order by his wife; he whose sonne is made, for his lewd life, the decking of a gallows, &c. cry out against us, A faggot for the Huguenauts, a heape of wood to burne the Parpaillans? as the ancient Idolaters, and forefathers of the new Idolaters of this time, were wont

d Opp. ad
Demetria-
num.

to cry against our predecessors, *The Christians to the Lyon.*

XIV. Let our enemies be our Iudges : when they have received all manner of accusations against us, when we are arraigned as enemies to God, to the high Powers, to the Lawes, to good manners, to nature it selfe ; ⁊ why are we used other wayes than all other guilty persons are ?

c Tert. Apo-
logético, cap.
2.

1. It is permitted to all others which are arraigned, to speake in their owne defence whatsoever they can or may ; or if they cannot speake, to hyre the mercenary tongue of some Lawyer, who without any suspicion of crime may answer, contradict, say whatsoever he thinketh fittest for the commendation of the innocencie of his Client, though knowne to be guiltie, and worthy of death : for the Lawes will not suffer, that any man should be condemned, not heard, and without a free defence. We are the onely men whose mouthes are shut, and often gagged, for feare that we speake too cleerely : They will not have us to speake, because they are resolved to condemne us ; knowing, that if we speake, our innocencie will shine like the beames of the Sunne in a faire summer day, and they cannot chuse but absolve us.

2. Though he who is arraigned, take the crime upon him, he is not, upon his simple confession, sent to the gallowes ; but the Iudge knowing that there are many *perire volentes*, who desire to die, to cleere his owne conscience, inquireth diligently of the antecedents, the consequents, the place, the time, the manner, the complices and partakers, and all other qualities and circumstances of the fact. There is no such inquirie made for or against us ; wherein wee have offended the high Powers, where and when we put out the candles, how many Virgins we have defiled, with which of our kind-women wee have committed incest : wee are called

Huguenants,

Huguenauts, which to our Iudges, without further inquisition, is a name and proving of all crimes.

3. All other criminalls if they deny, are tortured untill they confesse: The end of racking is to wring out confession. If it be prevented by confession, it hath no use: when it hath extorted confession, it ceaseth. Amongst Tyrants onely, racking is a punishment: wee confesse freely what we are, we tell our Iudges that we are reformed Christians, or as ye speake here, *Protestants*: we speake the truth, and lye not. Our Iudges will not heare what we are: they will have us to lye, and to confesse what we are not. Therefore they racke us, to make us deny. If other criminals deny, they beleeve them not: if we deny our selves to be *Protestants*, if we lye falsly, and say we are *Roman Catholikes*, they beleeve us.

4. There is no Iudge unpartiall, which desireth to absolve other malefactors; and therefore they are not constrained to deny, but racked untill they confesse, that they may be condemned: wee onely are forced to deny, that we may be absolved: when wee speake the truth, and confesse what we are, we are put to death: when yeelding to their violence, wee faine, and deny our Religion, not onely they suffer us to live, but also they reward us for our lying. Art thou an *Huguenaut*? Yea: Racke him. Art thou an *Huguenaut*? Alas, no, no. Hangman unbinde him, let him goe; he is an honest man, and must be recompenced. Whereby it is most evident, that wee are cleane of all crimes laide to our charge, except our Iudges will confesse, that in our persons, when we deny our Religion, they punish not high treason, adulteries, incests, murther, and a great many moe crimes, whereof we are dayly accused. If that were iniquitie against the common wealth, and the State, they must needs grant that wee are guiltie of our Religion onely, or rather of the onely name thereof. For it is

condemned when it is not knowne; when it is known, it is imbraced: And therefore our Persecuters will not know it, because they will condemne it; perceiving that all those which have condemned it, when they knew it not, have ceased to condemne it, yea protested and protected it, when they knew it.

5. The Emperour *Traian*, well informed of the innocencie of Christians, sent to *Plinius Secundus* Governor of Bythinia, after this manner; *They must not be searched: if they be appeached and accused, they must be punished.* & O sentence confused with contradiction! hee forbiddeth to search them as innocent, he commandeth to punish them as guiltie; he spareth and rageth; he dissembleth, and punisheth: If they be guiltie, why are they not searched? If they be innocent, why are they punished? How many such decrees have beene given out against us? how many Edicts of pacification have beene made with us, as with honest men? and forthwith how many fires kindled, swords sharpened, gallowes prepared against us, as against malefactors? Yesterday we were the stay and props of the State, and must be cherished: This day we are the plague and undoing of the State, and must be killed: Though we are this day, as we were yesterday, except that we strive ever to be better, and shunne to decay in goodnesse, or to grow worse. But so it was from the beginning, so it is, so it shall be untill the end of the world, that

Many are the Evills of the Righteous.

XV. Not so, may some say: wee that live here in a peaceable and blessed nation, and who, as we hope, are righteous men, have no evils, being guarded and hedged round about with Gods bountifull and mercifull protection, through the daily care of our peaceable and most Religious King. It is true, well-beloved, that ^h the rodde of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity; Your fathers

f. *Plin. Secundus* epist.
lib. 10. Epist.
103. &
104. *Con-*
quirendi non
sunt: Si de-
serantur, &
arguantur,
puniendi
sunt.
g. *Tert. Apol.*
cap. 2. O *sen-*
tentiam ne-
cessitate
confusam!
c. 6.

h. *Psal. 125.*
3.

thers had the evils, and ye possesse the good things of the land: But will ye say, against your selves, that ye are of the number of these belly-gods, which eating, drinking, dancing, and spending merrily the short dayes of their brittle life, ⁱ are not grieved with the affliction of *Ioseph*? God forbid, that ye should speake so unnaturally, and so falsly against your owne soules.

Is it not written, ⁱ Weepe with them that weepe: ^k Remember them that are in bonds, as bound with them: and them which suffer adversitie, as being your selves also in the body? Have ye not read of ⁱ *Nehemiah*, that understanding the great affliction and reproach, wherein the Iewes lived after their returne to Ierusalem, he wept, mourned, fasted, and prayed with such sorrow of heart, that his countenance was very sad in the Kings presence, with whom he had great credit and favour? Ye know that the Apostle writeth to the Hebrewes, and of them, that ^m they endured a great fight of afflictions, partly whilest they were made a gazing stocke, both by reproaches and afflictions, and partly whilest they became companions of them that were so used. Know you not also that Saint Paul said, *who is weake, and I am not weake? who is offended, and I burne not?* This is a great evidence and demonstration of the Communion of the Saints.

And who have given more evident demonstrations of a true sympathie, and fellow-feeling of the miseries of your brethren beyond Seas, than you? Have yee not wept? have ye not mourned? have ye not fasted? have ye not prayed to God for them? have ye not opened your bowels, and purses unto them? have yee not bene much moved for their adversitie? have ye not, not onely according to your power, but also above your power, relieved their necessitie? Every oppression which they suffer, when it commeth to your eares, is it not a racke unto you? As many oppressions, are they not as many tortures to your vexed soules? What doth

i Amos 6.6.

i Rom. 12.

15.

k Heb. 13.3

I Nehem.

1.3.4

Nhe. 2.2.

m Heb. 10.

12.33.

this whole Island desire with sighs and sobs, but to bee at warre with Christs enemies, which oppresse them, that is to say, to spend lives and goods for their reliefe? Because, as *Constantine*, father of *Constantine the Great*, first deliverer of the Christian Religion from the bloody persecutions of Tyrants, came from great Brittain; so it seemeth by the holy, vehement, and constant affection which God hath put in all the peoples hearts of this most flourishing Island, towards their afflicted brethren beyond Seas, that hee hath ordained that deliverie shall come to them from us: In the meane time, in what griefe, in what anguish, in what perplexities, and vexation of mind are ye not? what rivers of teares doe ye not still powre out before God? what ejaculations? what prayers, and how fervent doe ye not dart towards the heavens for them? Then in you also is fulfilled this most true saying,

Many are the Evills of the Righteous.

XVI. Thanke God with heart and mouth for this long and blessed peace wherein ye live; blesse him for his bountifull mercy; whereby ye heare, and see not; ye feele the affliction of *Ioseph*; and suffer not any in your owne persons, and are enabled to succour Christs distressed members which have no hope, after God, but in the Churches of this Island: Pray to God for the King, by whose meane ye enjoy this blessed peace: Pray for the increasing of our godly, courageous, and hopefull Prince in all Christian; Princely; and Majesticall gifts: Pray for the flourishing peace of this State, that in the peace thereof ye may have peace also. *O Jerusalem*, which is right hand of *Sion*, if it doe not remaine in thee, let my tongue cleave to the base of my mouth: If I preferre not *Jerusalem* above my chiefest joy. O weepe, and pray unto God for his Church; and be not unthankfull for his gifts: be subiect to the King, and to the Prince, be faithful to the State, be obedient and loving

aid

s K

to

to your teachers, be innocent in your callings, be modest in your behaviour, be more and more bountifull to the poore: so the King of Kings, so the God of peace, so the Spouse of the Church, so the Protector of Monarchies, so the father of the poore, shall blesse you, shield you, and remaine with you for ever. So be it; even so be it.

S E R M O N I V

Of the causes of the righteous mans Evills.

P S A L M XXXIV. XIX.

Many are the Evills of the Righteous.

1. **A**ll the Evills of the Righteous man, and of the Church, are foretold in the Scriptures.
2. The cause of the righteous mans evils, is the Antipathie which is betwene him and the wicked.
3. As soone as a man begins to serve God, he is persecuted.
4. Satan is most incensed against those which have some speciall charge in the State, or in the Church.
5. Christ forewarneth us of persecutions; that we may waite for them; knowing that they are the way to heaven.
6. It is strange, that God not onely suffereth the righteous man to have so many evils, but also will be called
7. God doth it for the righteous mans sake, for other mens sakes, for his owne sake.
8. He correcteth the righteous man of his former sinnes.
9. Hee withdraweth him from sinne in time to come;
10. And therewith tryeth him.
11. Often, without any regard to sinne, his onely end is to try him;
12. As it is proved by the examples of Iob,
13. Of the spouse in the Canticles,
14. And of Saint Paul;
15. Great tryall of the Churches of the Palatinate, and of France,
16. Moreover afflictions

are the exercise of the righteous mans Faith, Meeknesse, Charitie, Patience, Prayers, Hope.

17. And wonderfull con-

stancie.

18. Difference betweene the Righteous man, and the Hypocrite.

19. Prayer.

I. **T**HE manifold Evills which are incident to Gods dear ones, howsoever they be so extream, that they are sometimes driven by them upō the brim of the steep downfal of despairing; yet this consideration, me thinks, is forcible, and most able to blunt the sharpest edge of most vehement sorrows, to sweeten their gall, to assuage their violence, and make their seeming intolerable heavinesse, easie to be borne: that they come not at unawares, and unlooked for; but, if we have eares to heare, and eyes to see, may be both foreknowne, and foreseene.

Surely our Lord Iesus Christ was no sooner presented to the Lord in the Temple, but Simeon prophecyed of him, that ^a he was set for the fall and rising againe of many in Israel, and for a signe which shall be spoken against. And Christ himselfe foretold his Disciples, that ^b he sent them forth as sheepe in the midst of Wolves. that they should bee delivered up to the Councells, scourged in the Synagogues, brought before Governors and Kings for his sake: yea, ^c that whosoever killed them, should thinke that he did God service. Neither speaketh he of his Apostles onely, which were then present to heare his words, but in the parable of the marriage of the Kings sonne, he forewarneth all his servants, which he is to send forth to call men to the wedding, that ^d they shall be intreated spitefully, and slaine: And compareth his Church, which is the Congregation of righteous men, ^e to an house builded upon the rocke, which is storme-beaten with the floods of crosses, and winds of persecutions.

Therefore the holy Apostles exhorted the Disciples to

^a Luk. 2. 34

^b Mat. 10.
16, 17, 18.

^c Ioh 16. 2

^d Mat. 22. 6

^e Mat. 7. 25

to continue in the faith, shewing them, that ^f we must through much tribulation enter into the kingdome of God. Which we? All righteous men, all true Christians: for ^g all that will live godly in Iesus Christ, shall suffer persecution. The Lord himselfe sheweth for what end such things are foretold us, saying, ^h These things have I told you, that when the time shall come, ye may remember that I told you of them: for lest we should be overtaken with afflictions, he advertiseth us that they shall come, and therefore adviseth us to looke for them; that fore-casting and expecting them, we may be upon our guard, & according to the exhortation of the Apostle, ⁱ take unto us the whole armour of God, that we may bee able to withstand in the evill day, and having overcome all, stand still, like the rocke in the sea, which all the foaming waves of the Ocean, all the thundering tempests of the ayre, all the spite and might of all the elements cannot shake. When povertie, orbitie, shamefull and smarting diseases, when all kind of mischiefs rushed upon *Iob*, with such suddainnesse, that he had no leasure to heare and consider the particulars of any one of them, how could he have worshipped God, how could hee have said, ^k The Lord gave, the Lord hath taken away, blessed bee the name of the Lord; if, when he was at eate, he had not exercised himselfe, with the conceit of all evils which are incident to man? if hee had not harped often upon this meditation; God may deprive thee of all thy children, bring thee to leannesse of teeth, pull away thy soule from thy body? he hath done so to many other; why not to thee? Nothing, in my opinion, made *Paul* more forward to suffer afflictions, more bold to resist them, more strong to overcome them, than the fore-warnings ^l which the Holy Ghost gave him, that in every citie bonds and afflictions waited for him. All they waited for him, hee waited for them: and when they they thought to steale upon him, they found him ready

^f Act. 14.
22.

^g 2. Tim.
3. 12.

^h Ioh. 16. 4

ⁱ Eph. 6. 13.

^k Iob 1. 21.

^l Act. 10.
23.

to buckle with them, and lend them his necke.

m Luk. 14.
26, 27.

n Rev. 6.

o Luk. 14.
33.

p Pro. 29.
27.

Brethren, Iesus Christ hath not deceived us; he hath not made to his Disciples stately and lustie promises of riches, of honours, of worldly preferments, as *Cyrus the younger* did to his followers: ye heare him speaking aloud, *m If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his owne life also, he cannot be my Disciple: and whosoever doth not beare his crosse, and come after me, cannot be my Disciple.* What the Lord hath foretold, experience hath made good: *n* At the opening of every seale of the sealed booke, which is the Gospell of our Lord Iesus Christ, *Iohn* saw some new plague follow thereupon; and we see nothing round about us, in forraine countreys where that booke is unsealed, but wars, but dearth, but death, but all kind of miseries. Consider then, I pray you, & weigh wel upon what conditions ye have mustered among the companies of Christs souldiers; where your pay is losse of all your goods, your gaine is death, your victory is not of things seene, your triumph is disgrace, infamie, and shame. For if *ye forsake not all that ye have, goods, life, honours, dignities, ye cannot be Christs Disciples,*

II. Look what antipithie, what contrarietie of humours is in nature betwixt plants and plants; as betwixt the *Vine* and the *Colewort*; betwixt the *Colewort*, and the *Hearbe* grace: betwixt the plants and beasts; as betwixt the *Serpent*, and the *Asb-tree*, the *serpent* and the *Rue*: betwixt beasts and beasts; as betwixt the *Catte* and the *Mouſe*, betwixt the *Wolfe* and the *Sheepe*: betwixt man and beasts; as betwixt the *serpent* and *man*: the like disagreement, and farre greater, is betwixt the righteous and the wicked man: for *p an uniuſt man is an abomination to the iust: and he that is upright in the way, is abomination to the wicked.* These contrary inclinations had their beginning with the world, and shall not have

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an end untill the worlds end. God is justice, and righteousness it selfe; and the divell professed enmity against him from the beginning. What wonder then if he bee an enemy to the righteous man, who is but Gods creature? As soone as man was created, he seduced and supplanted him. Then God proclaimed unreconcilable warre betweene them, saying to the divell, who was shrowded under the shape of a serpent; *q I will put enmity betweene thee and the woman: and betweene thy seede, and her seed: It shall bruiſe thy head; and thou shalt bruiſe his heele.* The serpens seed, is the brood of wicked men, which have bene from the beginning, namely, those which persecute the Gospel. The seede of the woman, is our Lord Iesus Christ, with the whole band of righteous men. *Iohn saw a battel in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his Angells.* Iesus Christ, who onely is this *Michael*, because he onely is like unto God, and his Angels and Saints, fought against the divell, and all the hellish rabble of wicked men, and of divells like unto himselfe.

q Gen 3.
15.

r Rev. 12. 17

There is no manifest cause knowne of the Antipathies and contrariety of dispositions which are in nature: but the causes of disagreement betweene the righteous and unrighteous man, are knowne. They flow from contrary springs; and therefore their affections, their actions, their effects, their ends are contrary. Are not God and the divell enemies? The wicked man *is of the divell: the righteous man is borne of God.* Hence it is, that the children beare out their fathers quarrell: the wicked is hūd-winked with ignorance: *v He knoweth not the Father, nor the Sonne;* neither will hee know them: *x he will not learne to be wise, that he may doe good.* y The righteous man knoweth surely, that Christ is come out from the Father, and beleeveth that the Father hath sent him: *a The wicked is after the flesh, and*

f r. Ioh. 3. 8
t Ver 9.

v Ioh. 16. 3

x Psal. 36. 3.
y Ioh. 17. 8.

a Rom 8. 5

therefore he minds the things of the flesh. The righteous being after the spirit, minds the things of the spirit: The wicked mans workes are ^b the workes of the flesh, which are these: Adultery, fornication, uncleannesse, lasciviousnesse, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyyings, murtheres, drunkennesse, reuillings, and such like. The righteous mans workes are ^c the fruits of the spirit, that is to wit, Love, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance. Where there is so great a contrarietie and repugnancie of affections, of actions, of workes; what wonder if there be great enmitie? The righteous man is light in the Lord; and ^d every man that doth euill, hateth the light, neither cometh to the light, lest his deedes should bee discovered: for that cause hee hateth the righteous man, as the Pharisees hated Iesus Christ, because hee reproo-ued them of their vices. The righteous man likewise hateth the wicked: ^e Doe I not hate them, O Lord, saith David, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. When heat and cold, moisture and drought, hardnesse and softnesse, light and darknesse, shall leaue off to bee at variance; then, then shall the righteous and wicked man ioyne hands, and enter into confederacy one with another: ^f for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Beliall? and what part hath he that beleeueth with an Infidel? and what agreement hath the Temple of God with Idolls? In this discord, there is this notable difference; that the righteous man hateth rather the vice, than the person of the wicked, and seeketh by prayers to God, by exhortations, admonitions, good examples, to con-vert him: whereas the wicked hateth both the ver-tues, and the person of the righteous, and seeketh to destroy him.

III. From thence it is, that as soone as a man begins to apply his mind and heart unto righteousness, Satan and the wicked world conspire to undoe him: for like as *Nebuchadnezzar was filled with fury, and the forme of his visage was changed against Shadrac, Mesbac, and Habednego*, when to his face they refused to fall downe, and worship the image which he had made, and commanded, that the furnace wherein they were to bee cast, should bee kindled seven times more than it was wont to be heat: even so, as soon as a man begins to draw his neck out of Satans collar, to shunne the company of wicked men, to draw neere unto God by repentance and newnesse of life, and to register his name in the Church booke, that he may be saved in the communion of the Saints; Satan sets all his malice on a flame to devour him, and the wicked rush upon him with bill and claw, to teare him in peeces. For as thieves breake not into an house where there is nothing but straw, hay, stubble; but onely into such places where there is gold, silver, precious stones, and rich furniture: so the devell and his limbes heede not rascals, and scurvie fellows; but if any man bee a worshipper of God, and doth his will, they lye in waite secretly, as a Lyon in his denne, they hideth the snare in his way, they crouch, they stoop to catch him into their net.

As soone as Christ was borne, ^h *Herod* became out of his wits, seeking to slay him; to teach us, that as soon as we become Christians by a spirituall birth, wee shall not have want of *Herods* to seeke our lives. As soone as the ⁱ *red dragon* saw the woman with child travelling in her birth, and ready to be delivered, hee stood before her, that he might devour her childe as soon as it was borne: but her child being caught up unto God, and she taking her selfe to her wings, to save her life by flying into the wildernes, he cast out of his mouth a flood of water to drowne her. What was this vision but a

g Dan. 3.
16, 17, 18.

h Mat. 2. 16

i Rev. 12.
3, &c.

k Jer. 11, 19

type of the Church, against whom the divell stirreth up a world of wicked men, as so many waves of an overflowing river, to swallow her up, when after a long barrenesse she conceiveth againe, and brings foorth children to God? Then ye heare nothing amongst those blood-thirstie butchers, but crying, ^k *Let us destroy the tree with the fruit thereof: let us cut him off from the land of the living, that his name may be no more remembered.*

I V. Amongst the righteous men, Satan is most incensed against those whom God pickes out from amongst the rest, & separates for some speciall and excellent worke in the Church, or in the State. For as Pirates saile by Barks, and small ships, and boord Carracks, and other huge ships laden with the riches of the Orient: so Satan lyeth in wait for those principally, on whom God hath bestowed greatest plenty of gifts, and preferred to the most eminent places in his Church. As long as *Jacob* meddled with nothing at home, *Esau* lived peaceably with him: Sought he, and obtained he his fathers blessing? then *Esau* vowed to kill him. Whilest *Iesus Christ* led a private life, and made no shew of those treasures of heavenly graces which were hid in him, the divell considered him not: but when the Spirit lighted upon him in the bodily shape of a dove, when his Fathers voice was heard from heaven, saying, *This is my beloved Sonne, in whom I am well pleased*; when by the Baptisme of water, and of the Spirit, he was installed in the dignitie and employment of *Mediatour* betwixt God and man; then the divell heeded him, tempted him, set on foote against him as many enemies, as there were men which knew him. When *Saul* was a Pharisee, exceedingly zealous of the traditions of his fathers, and a persecuter of the Church, hee was much regarded and honoured of the Jewes: but when of a Captaine, he became an Apostle; of a violent Persecuter, a most zealous Preacher; of a Jew, a Christian

lian; of *Saul, Paul*; he became therewith a marke wher-at the divell and his Angells did shoote all the venomous and fierie arrowes of their indignation. What wonder then, if the divell, who hath ever his bow bent and ready, aimeth chiefly at the Rammes and Leaders of Chrills flocke? hee knoweth by long experience, and too too many tryalls, that it is not written in vain,
I will smite the shepheard, and the sheepe of the flocke shall be scattered abroad.

1 Zac. 13. 7.
 Mat. 26. 31
 n. Joh. 15.
 19.

V. Ye see then againe, upon what condition ye are, and name your selves Christians. *ⁱ If*, saith Christ, *ye were of the world, the world would love his owne: but because yee are not of the World, but I have chosen you out of the World, therefore the World hateth you.*

Tribulation, trouble, sorrow, grieve, teares, all the evils that the divells malice can find out, are the Christian mans portion in this world. His hopes are not of this life: for no reward is promised unto him, but in the world to come. As the bird-catcher casteth a little corne before the birds, and hideth the net wherewith he involves them; and as the fisher covereth the fish-hooke with the mortall bait, whereunto hee knoweth the fish will speedily swimme: so these which mind to deceive, promise alwayes pleasant things; and like unto the Syrenes of the Poets, they sing most sweete songs to charme the simple ones, whom they go about to intrap; but the venome is in the taile, and hee who listeth unto them, is amazed to see how by too much credulitie he hath bin drawn upon the dangers, & is sunke among the shelves of stinging cares, and killing evils.

ⁱ The divell spake of nothing to *Eve*, but of knowledge of good and evill, but of immortalitie, but of eternitie of life, but of being like unto God himselfe: what she found, ye know all; Ignorance, death, resemblance to the impostor who had deceived her, was the reward of the lightnesse of her beleeve. *ⁱ The Tempter*

n Gen. 3.
 4. 5.

o Mat. 4.
 8. 9.

p Mat. 7. 15.

shewed to Christ all the kingdomes of the world, and the glory of them, and promised them all unto him, so that he would fall downe and worship him. *p The false Prophets* come in sheepes cloathing, that when opportunity shall serve, they may dismember the whole flock. The Papists, and other Heretikes of this age, couer their deadly poyson of false doctrine with the sugar of entiling words, and shew to those which have not their senses exercised to discerne both good and evil, a golden cuppe of most delightfull and pleasant promises; which when they put to their head, they drinke nothing but gall and wormewood.

Mat 7. 14.

Fathers doe not so to their children: they send them to the schoole, give them Pedagogues and Tutors to instruct them, and hold them in awe; keepe them under a most seuer and rigorous discipline, untill they come to mans age, and be able to doe good service: Then, and no sooner, they looke upon them with a cleere face, they use them familiarly, they open to them their purses, they advance them to honours and dignities, they make them their heires. After this manner, our heavenly Father at the beginning speaks to us most roughly of sorrowes and vexations: hee schooles us in Christs Colledge, where afflictions are our Tutors, and rods our lessons: He forewarneth us, that the way wherein we are to walke, till we come to the pleasures which are at his right hand for evermore, is narrow, and spread over with thornes; that the gate whereby we must enter, if wee desire to enter into the kingdome of his glory, is very strait and low: to the end that when we finde such a way, wherein there is nothing but narrowness, grines, and bryars, and such a gate wherein we cannot enter without pressing, thrusting, and stooping; we may say one to another, as it is written in the Prophet; *This is the way, walke yee in it, whether yee turne to the right hand, and whether yee turne to the*

r Isa. 30. 21

the

the left; and concluding with reioycing, as *Iacob* did in his great affliction, *This is the gate of heaven*, pray and say with *David*, *Open to me the gates of righteousness: I will goe into them: I will praise the Lord: this is the gate of the Lord, into which the righteous shall enter.*

VI. Flesh and blood cannot abstaine from controlling of this wise and fatherly course, which Almighty God takes with his beloved children. It is a strange and most uncouth thing to mans conceit, that God not onely permits, that his Saints which feare his Majestie, which doe his will, which lead among men an Angelicall life, and are heaven upon earth, should be thus exposed to so many calumnies, vexations, torments, losses, incommodities of this life, and most dangerous tentations; but also will be called the Author and cause of them all: for it is he, hee himselfe, which asketh, *Shall there be any evill in the citie, and shall not the Lord doe it? * Evill and good, proceede they not out of the mouth of the most High?* May he not reprette the raging furie of our adversaries? may hee not convert them all, as hee did *Paul*? If he will not convert them, may he not destroy them at unawares, as hee did *Pharaoh*, and the Egyptians, *Sodom*, *Gomorrha*, *Senacheribs* hoast? *Is his mercy cleane gone for ever? doth his promise faile for evermore? hath God forgotten. to be gracious? hath hee in anger shut up his tender mercies?*

Who can blame us if we aske, why the holy Apostles which went through the whole world, sowing it with the seede of Christians, planting Churches, building living Temples to the living God; raising the dead, healing the sicke, casting out divells, doing good to all men, ill to none, confirming their doctrine with signes, wonders, divers miracles, and distributions of the Holy Ghost, according to Gods owne will; why such celestiall, Angelicall, and most wonderfull men, were bound, imprisoned, scourged, set on pillories, mocked,

f Gen. 8. 17
t Psal. 118.
18, 19.

v Amos 3
6.
x Lam. 3.
; 8.

y Psal. 77.
8, 9.

ked, abused, and cruelly murdered? Could they not have done better service to God being at libertie, than tyed with cords in a darke and solitary prison? being alive, than dead? If it was farre better for them to depart, and to be with Christ; their longer abode in the flesh, was it not more needfull for the Church, ^a as the Apostle sayeth of himselfe? The perpetuall care which they had of all the Churches, deserved it not a better entertainment? their innocent and fruitfull life, was it not worthy of a more calme and quiet death, and of a more honourable end?

Was it not more fit that the righteous *Iab*, ^b who called the fatherlesse to eate with him, who covered the nakednesse of the poore, and warmed them with the fleece of his owne sheepe, should have remained owner and dispenser of his owne goods, then the *Sabeans* & *Caldeans*, who took them away for no good use? How many in the Palatinate, how many in France, were there like unto ^c *Tabitha*, full of good works, and almes which they did, which have beene stript and spoyled of all their goods, and brought to the lesse blessed condition of asking and receiving! would not their goods have beene better in their owne hands, to distribute them to the poore, than in the hands of theeves, of robbers, of souldiers, which play them at cards and dice, and waste them upon their lusts?

This question is very difficult; Though the faithfull know, that ^d *God is righteous*, and that ^e *hee giveth not account of all his deeds*, yet they plead with him, and often controll his judgements. The weaker sort, seeing the righteous man beaten in peeces like a potsheard, are dismayed and scandalized. The dog-Atheists take occasion thereby to deny Gods providence, and to flout poore Christians, asking of them, ^f *If God regards you. why suffer ye persecution? why are ye put to death? If ye answer, as some did in the primitive Church, that it is not*

Gods

a Phil. 1.
23, 24.

b Job 31.
17, 18, 19,
20.

c Act. 9. 36.

d Ier. 12. 1.
e Job 33.
13.

f In *Apolog.* 1.
Clemens
Stromat. lib.
4.

Gods will that wee be persecuted, but that he hath fore-
told, by manner of prophesie, the things which we are to
suffer, to prepare us to patience; ye shall finde soine *Iuli-
an* who will tell you out of the Scriptures, that *g* the very
haire of your head are all numbred, and that one of them shall
not fall on the ground without your Father.

g Matt. 10.
30.

VII. ^hThy way, O God, is in the Sanctuary: There wee
finde, that ⁱ all his wayes are iudgement: that hee is a God of
trueth, and without iniquity; that hee is iust and right: yea,
that ^k all the pathes of the Lord are mercy and trueth, unto
such as keepe his Covenant, and his Testimonies. Let us then
enter into Gods Sanctuary, and there wee shall learne:
or because we are already entred in his Sanctuary, and
are here present before his Majestie in his holy Temple,
to heare him speake in his owne cause, let us learne of
his owne mouth, that he stirreth righteous men up and
downe, haleth them thorow the water, the fire, the
swords, casteth them in a puddle of tribulations, out of
which they finde no issue, for their sake, for other mens
sake, for his owne sake: for their sake, because he will either
correct, or weane, or try, or exercise, or honour them;
for our sake, because hee will instruct us: for his owne sake,
because he will shew his justice in the correction, his
wisdom in the direction, his strength in the erection
and lifting up, his glory in the wonderfull protection of
his distressed Children.

h Pl. 77. 13.
i Deu. 32.
4.
k Pl. 25. 10

VIII. Many men are of a slavish and naughtie dis-
position. ¹A servant will not bee corrected by words: for
though hee understand, hee will not answer: except the rodde
whizze upon his shoulders, hee will not stirre. ^mA whip
for the horse, a halter for the asse, and a rod for the fooles back;
ⁿAgar was proude in Abrahams house, he was brought
low in the wildernes: Manasses was incorrigible so long
as he was peaceable in Ierusalem, but when he was bound
with fetters, carried to Babylon, and cast into a darke
prison, ^ohe besought the Lord his God, and humbled himselfe

1 Pro. 29.
19.
m Pro. 26.
3.
n Gen. 16.
4.
o 2. Chro.
33. 11, 12.

p Psal. 107.
10, 11, 12,
13.

q Matth. 4.
24, 25.

r Gen. 43.
21.

s Psal. 119.
67.

t Ion 1. 5.
v Ion. 2. 1.

x Hos. 5.
15.

y Isa. 26. 16

greatly before the God of his Fathers. Then was fulfilled that which is written in the Psalmes, r Such as sit in darknesse and in the shadow of death, being bound in affliction and iron, because they rebelled against the words of God, and contemned the counsell of the most high: Therefore hee brought down their heart with labour: they fell downe, and there was none to helpe. Then they cried unto the Lord in their trouble, and hee saved them out of their distresses. q Those which were taken with divers diseases and torments, followed Christ to be healed: they that were whole, contemned him.

The same befalls the most righteous, who often slumber, and, if they were not awaked by afflictions, should die in their sins. *Iosephs brethren never bethought themselves of their sinne, untill they were rudely used in Ægypt: then they called unto minde their iniquitie, and said one to another, r We are verily guiltie concerning our brother, in that wee saw the anguish of his soule, when hee besought us, and wee would not heare: Therefore is this distresse come upon us: So David said, s Before I was afflicted, I went astray: but now have I kept thy word. So t Jonas slept profoundly in the ship; but v he prayed in the fishes belly: for prosperitie lulls men asleepe, but adversitie rouzeth them up: Therefore God said of his people which had sinned against him, x I will goe and return to my place, till they acknowledge their offence, and seeke my face: In their affliction they will seek me earely. And Isaiab witnesleth of his time, that such whiskers whistled not in vaine about the Churches eares, saying, y Lord, in trouble they have remembered thee: they powred out their humble prayer when thy chastening was upon them. Look what the biting collyre is to the pinne in the eyes, the scorching cauter to the headache and catharres, the sharpe pricking of the Surgeons launcet, & bitter physick to a continual fever, the Creuset and the fire to gold and silver; the same are afflictions to the righteous mans sinnes, which are a suffusion and web upon the cie of the mind, a rheume choaking Gods Spirit,*

Spirit, & suffocating the heart, the Pleurisie & pestilent fever of the soule, the dross & tin of all godly affections.

So ^a *Miriam* was healed of her pride by leprosie : So ^b *David* learned to be chaste, by the incests of his owne sons : so *Ionas* learned obedience in the Whales bellie : So ^c *Zacharias*, by the losse of his speech, was cured of his incredulity, & taught, not to open his mouth in time to come, but to praise and blesse the Lord his God : So the whole Church of Iuda^d was humbled under the mightie hand of God; and, accepting of the punishment of her iniquitie, learned to say with heart and mouth, ^e *I will beare the indignation of the Lord, because I have sinned against him* : So the Churches of France by these last troubles were brought low, and taught to walke in Gods presence with feare and trembling : for howsoever they were innocent of the crime of rebellion laid to their charge ; their vanitie, their ambition, their pride, their filthy covetousnesse, their loathing of the Gospel, their securitie, was become so exceeding great, that God could not beare with them any longer : They trusted in their little paltrie holds and forts, which they had raised as high as the clouds, and said not onely in their hearts, as *Edom* did, but with their mouths also, ^f *Who shall bring us downe to the ground ?* The Lord heard the words of their pride, & in the turning of an hand, turned them topsie turvie; leaving onely some ruines, as traces of his indignation, whereby their Children may know, that there dwelt their Fathers. Then wee acknowledged, then we said, ^g *The Name of the Lord is a strong tower : the righteous runneth into it, and is safe.*

For this cause, *S. Peter* calleth Persecutions ^h *Gods iudgements* : *Christ* calleth them ⁱ *his chastisements* : and *S. Paul* giveth the one and the other name to all kind of afflictions, saying, that ^k *If wee would iudge our selves, wee should not bee iudged. But when we are iudged, wee are chastened of the Lord, that we should not be condemned with the*

a Num. 12.

1, 2, 10.

b 2. Sam.

12. 11.

c Luk. 1.

10.

d Lev. 26.

4.

e Micah 7.

9.

f Obad. 3.

g Pro. 18.

10.

h 1. Pet. 4.

17.

i Rev. 3.

19.

k 1. Cor.

11. 31, 32.

world. I say then, that the first cause of the righteous mans Evils, is his owne sinnes; and their first end, is his correction and amendment.

l Job 15.
16.

m Job 33.
14, 15, 16,
17, 18.

n Gen. 12.
17.
o Gen. 20.
6, 7.

p Psal. 119.
73.

I X. Now he is not onely guiltie of sinnes past, for which he is chastised, but also hee is prone to fall in sin againe, as bearing in his breast the seede of all iniquitie: Alas, Alas! *how abominable and filthy is man, which drinketh iniquitie like water!* Therefore God, like an expert Physician, minglerh unto him a cup of afflictions, not onely to cure him of former diseases, but also to preserve him from diseases to come. For tribulations are not onely medicines, but also antidotes & preservatives against the poison of sinne. They are bitter potions in taste, but they either restore or preserve health. *m Elihu* saith in the booke of *Iob*, that *God speaketh once, yea twice: yet man perceiveth it not.* He instructeth men by his word, he sendeth to them his servants once, twice, thrice, to advise them of their duetie, and they yeeld not attention unto his admonitions: *Then hee openeth the eares of men, and sealeth his chastisement upon them: that he may withdraw man from his purpose, and drive away pride from man.* So he keepeth backe his soule from the pit, and his life from perishing by the sword; seasoning him with the salt of afflictions, that he rot not.

I will not enrollⁿ *Pharao* king of Egypt, nor *Abimelech*, king of Gerar, among righteous men: yet when they would have sinned against God, by abusing *Sara*, *Abrahams* wife, God plagued them with so great plagues, that they were affraide to touch her. Surely *David* was a righteous man, and ye may perceive how in *Absoloms* rebellion against him, God gave him with one stone two blowes: he chastised him for the murder and adultery which hee had committed, and restrained him from sinne for the time to come. The one and the other for his good, as he confessed, saying, *p It is good for me that I have bene afflicted, that I might*

might learne thy statutes. Who was more righteous then Paul? yet confessing his owne infirmitie, and acknowledging how he was by nature inclined to pride, hee saith, that ^a there was given to him a thorne in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure. This Angell of Satan was not the divell himselfe, but, as ^r Chrysostome esteemeth, wicked men inspired of the divell, such as was Alexander the Copper-smith, which did him much evill: such as were also the Jewes, the Gentiles, the Tyrants, and all Infidells, which persecuted him beyond all measure. This then is as if he had said, The Lord might stay all persecutions, and hand-fetter all those which vex me; but because I was caught up into Paradise, and heard there unspeakeable words, and might have waxed proude thorow the excellency of revelations, he hath permitted these Angels of Satan to buffet me by divers persecutions and tribulations.

q 2. Cor. 12.
7.

r Chrysost. ibi,
& Homil. 1.
ad popul.
Antiochen.

Because then that Peter and Paul, and their mates, howsoever they be wonderfull among men in holines, in righteousnesse, and in most rare gifts, still are men, and easie to be overtaken with sinne; they have neede to be held in with the curbe of a sharpe and rigorous discipline, lest they suffer themselves to be carried away by the boisterous wind of their owne vanitie and pride: for as serpents are bred in man, of that which is most inward to him, even of the marrow of his bones; so arrogancie, and lostinnesse of mind, is ingendred in holy men, of the knowledge which they have of their owne excellency and righteousnesse: then they begin to looke too much at themselves, and too little to themselves: then they begin to rely upon their owne excellencie, and to forget their maker; as Adam and Eve did, and as it befell the good king Hezekiah; when he shewed his treasures to the King of Babylons Ambassadors. This is the high and broad way to hell,

f 2. Chro.
32. 31.
12. 8. 2.

t 2 Cor. 1.
8, 9.

and therefore God, with bit and bridle, draweth his chosen ones backe from it, and manageth them with rods and spurs? not for any sinne which they have done, but for that which they would doe, if they left the narrow and straite way of humilitie and modesty. Heare againe what the Apostle saith of himselfe: *We were,* saith he, *pressed out of measure, above our strength: insomuch that we despaired even of life: yea, wee had the sentence of death in our selves.* Why did God suffer a man so holy, a servant so profitable, an Apostle so excellent, to be so hardly intreated? God permitted it, saith he, *that we should not trust in our selves, but in God which raiseth the dead.*

v 2. Cor. 4.
16.
x 1. Pet. 4.
2.
y Heb. 12.
10.
a Lam. 3.
17.

If God did curbe after this manner his holy Apostle, what wonder if he tye others which are not so holy, to an yron chaine, and tame them with many oppressions? For as standing water breedeth frogges, toads, and stinking mud; as the ground which is not tilled, yeeldeth nothing but brambles, thornes, and thistles; and as the Vine which is not cut, waxeth naught, and, in stead of good and sweet Raisins, bringeth forth wilde Grapes: even so righteous men, when they are not like racked wine, drawne with crosses out of the lees of their naturall corruption, they degenerate from their former righteousness, and become filthy, stinking, loathsome to God, and to man. But when, by manifold afflictions, *our outward man* is subdued and brought under; *the inward man* is renewed day by day, *that we no longer live the rest of our time in the flesh to the lusts of men, but to the will of God,* and so *we be made partakers of his holinesse.* Therefore let us reforme our judgements, re-fraine our tongues, and conclude with *Jeremiah*: *It is good for a man, that he beare the yoke in his youth.*

X. Sometimes God shakes his whips, and scourges about the eares of the righteous man, not onely to correct him of sinnes past, to weane him from sinnes

to

to come, but also to try him, and to know what is in his heart. ^b *Thou shalt remember, saith Moses to the people of Israel, all the way which the Lord thy God led thee these fortie yeares in the wildernesse to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldst keepe his commandements, or no.* See in one affliction, three ends whereunto God aimed: *The first* was, ^c to correct them of their murmuring against him: *The second*, to humble them, and keepe them in obedience for the time to come: *The third*, to prove them, & to know what was in their hearts. Not that he is ignorant of the most secret thoughts of mens hearts, ^d *for the righteous God tryeth the hearts and reins*, but because he is said to know, when hee maketh that which is in them, knowne both to themselves, and to others: As when he said to *Abraham*, ^e *Now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine onely sonne from me:* his meaning was, Now I have made thy faith in me, thy feare of me, thy love towards me, so manifest, that all the world hereafter shall acknowledge it, speake of it, and wonder at it.

b Deut. 8.2

c Num. 14.
29, 33, 34.
35.

d Psal. 7.9.

e Gen. 22.
12.

XI. Now it is certaine, that often God casteth his children into a sea of afflictions, not to clense them of any sinne wherewith they were soyled, not to keepe them cleane from any sinne wherewith they might bee defiled; but onely to make tryall of them by divers temptations. which he doth for two respects:

First, as a Chirurgion by plaisters draweth out into the skinner the inward impostume which is hid in the flesh, that by suppuration it may be healed: so God by temptations bringeth men to the acknowledgement of their hid sinnes and naturall weaknesse; that finding how prone they are to evill, and how weake to resist it, they trust not any more in themselves, but in God, ^f *whose strength is made perfect in weaknesse.* So it is written of *Hezekiah*, that when the Ambassadors of the

f 2 Cor.
12.9.

Princes

g 2.Chron.
32,31.

h Isa. 38.8.

i Mat. 26.
33,35,75.

k Mat. 19.
21.

Princes of Babylon were sent unto him, to enquire of the wonder that was done in the land, ^g *God left him, to try him, that he might know all that was in his heart.* Then he was puffed up with vaine glory: whereof being advised by the Prophet, and threatned with a most heavy punishment, he humbled himselfe, and answered, ^h *Good is the word of the Lord, which he hath spoken.* So Peter perceiving how soone, and upon how light a cause he had denyed his good master, whom he loved most tenderly, and that after such bragging, that ⁱ *though all men should be offended because of him, yet would he never be offended, yea, though he should dye with him, yet would he not deny him*; was confounded within himselfe, and astonished at his childish weaknesse, *went out, and wept bitterly.* What the worthy Martyrs of Christ, *Thomas Cranmer*, Archbishop of *Canterbury*, and *Anne de Bourg*, Counsellour of the Parliament at *Paris*, thought of themselves, when for feare of death they recanted, how they were abashed and ashamed of their lightnesse, the stories of their Martyrdomes beare witnesse. Twice and thrice happy had beene the young man in the Gospell, to whom the Lord said, ^k *If thou wilt be perfect, goe and sell that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come and follow me*; if he had come by this commandement to the knowledge of the covetousnesse; which lay lurking in his narrow heart: for then he had not gone away sorrowfull, but had acknowledged his hidden corruption, and cryed to the Lord, *Helpe my weaknesse.* For that commandement was not a precept requiring *actvall obedience*; but a precept of *Tryall*, to disclose his insatiate avarice, and make it knowne to himselfe and others.

Secondly, as the Arabian incense, and most excellent spices perfume not the air with their sweet smelling savour, till they be rubbed, brayed, or cast into the fire: and as the most precious jewells have a more shining glasse,

gloffe, and gracefull bright colour, in the darknesse of the night, than in the most radiant sunne-shine of a faire summer-day; so the jewells of Gods graces, where-with the righteous man is adorned, have not such a glittering and grace in the radiant and beame-shining day of his prosperitie, as in the gloomie and cloudy night of his aduersitie. Therefore Saint *Iames* saith, *My brethren, count it all ioy when ye fall into divers tentations: whereof he rendereth this reason; knowing, that the trying of your faith, worketh patience: for if there were no aduersitie, where should patience be? and if the righteous man were not broken and brayed with crosses, and tribulations, how should the good smell of his patience, of his faith, of his humilitie, bemuske the Church of God? Gold is gold wheresoever it be, and keepeth its owne beautie and gracefullnesse: but put it in the Creuser, cast it in the fire, and it shall cast a more glittering brightnesse than it did before. The righteous man is Gods gold, and a precious jewell in his Treasure: In all states, his innoceny, integritie, meekenesse, is knowne to some men; but specially his faith is made manifest when he is in the fierie furnace of tribulation: then his dross and tinne is evaporated, and vanisheth away like smoake; then the goodly metall of Gods graces holds firme: then they give more light, and shew more grace, than all the gold of Ophir. As it is written in the eleventh chapter of the Prophecy of *Daniel*, v. 35. That some of them of understanding, shall fall, to try them, and to purge and make them white, even to the time of the end: and as it is said in the third chapter of *Malachy*, v. 2, 3. That the Lord is like a Refiners fire, and like Fullers soape: and he shall sit as a Refiner and purifier of silver, and he shall purifie the sonnes of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Therefore Saint *Peter* calleth our crosses tryalls of our faith, much more precious than of gold that perishest,*

N

1 Iam. 1. 2,
3.

m 1. Pet.
1. 7.

n Rom. 5. 3

sheth, though it bee tryed with fire: And Saint Paul calleth them Tribulations or Pressings, because that whatsoever persecuters intend, they are the Lords wine-presse, whereby the heavenly liquor of spirituall graces lurking in righteous men, which are the sweete grapes of Christs Vineyard, planted with his owne hand, are expresse and imparted to others, who find it to be of a sweet and most excellent relish.

o Iob 1. 8.

p Iob 1. 9,
10, 11.

XII. Let us bring two or three examples to illustrate the truth of this doctrine: Can we seeke, or if we seeke, shall we finde any more fit and convenient to our purpose, than the example of *Iob*? he shineth like gold, even in the eyes of God, in his greatest prosperitie: and God himselfe is his witnesse before the Angels of heaven, and Satan who had thrust himselfe among them, that then, even then, *there was none like him in the earth; a perfect and an upright man, one that feared God, and eschewed evill.* The truth spake, but Satan beleevd him not: what God witnessed of *Iob*; that hee was before men, and Satan could not deny but he seemed so: what then could he say against him? Nothing which was true: yet which he knew to be, and shall ever bee too true of many men in the world; and which he suspected, might be true in him also: *p Doth Iob, saith he, feare God for nought? hast thou not made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the worke of his hands, and his cattell is increased in the land: but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.* The summe of the accusation is this: *Iob* is an Hypocrite, he serveth thee, because thou blestest him: take thy blessings from him, and he will curse thee.

Therefore God, to shew that his Saints are not slaves, or hirelings, serving him for the reward, but loving and respectuous children, walking before him with an upright heart for conscience sake; giveth all that *Iob* had,

had, into Satans hands. When Champions and Master-wrestlers walke abroad, arrayed in soft and precious cloathing; it is hard to judge of the health, integritie, and dispositions of their bodies, and of the ability and strength of their limbes: but when they come naked from the girdle upward to the lists or wrestling place, all the beholders see the proportion of their members; and as they perceive them to bee bigge-membred, and their limbs well set, judge of their vigour and might: So when *Iob* was cloathed with Gods goods, as with a garment, his patience, his faith, his constancy was knowne of few: but when the divell stript him of all, when he came naked to the theatre to wrestle with the foyler and overthrower of mankind; when then hee cryed aloud, *Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord;* when speaking so, he sinned not, and attributed nothing undecent to God; his prowesse and valour was made manifest to Angels and men, who rejoyced for his victorie: and God himselfe, as it were clapping his hands, and applauding him, upbraided his enemy, saying with a nipping scoffe, *Hasst thou considered my servant Iob, how still he holdeth fast his integritie?* The craftie and cunning fox is not discountenanced for this first foyle, and bitter jeast, but replying, *Skinne for skinne, yea, all that a man hath, will he give for his life: but put forth thine hand now, and touch his bone and his flesh, and hee will curse thee to thy face;* he checked God, as beeing the cause of his overthrow, and of *Iobs* victory: as if he had said, What wonder if *Iob* have not cursed thee? for thou hast spared him: but now touch him in his health, which is most sensible unto him: let me racke his sinewes, bruise his bones, teare his flesh in pieces, and I undertake he shall curse thee by and by. See againe these two champions in the place of battell, in the presence of God, of his

q Iob 1. 21
2. 2

r Iob 2. 3.

f V. 4. 5. 6.

† Iob 2. 10.

v Iob 13.
15, 16.

x Iob 23.
10.

holy Angels, and of men : Satan smote him with sore biles, from the sole of his foot unto his crowne ; hee stirred up his wife, his speciall friends, his servants, little children, all that knew him, against him, to tempt him, to mocke him, to reuile him. When they slept, and he hoped that the night should ease his complaint, his adversary scared him with dreames, and terrified him through visions : yee see with what sleight and might his enemy struggleth with him, how hee endeavoureth to supplant him, to wring out of him some uncomely word against God. But hee remaining immoveable in his integritie, *What, saith he? Shall we receive good at the hand of God, and shall we not receive evil? v though he slay me, yet will I trust in him: I will maintaine mine owne wayes before him: he also shall bee my salvation. In all this did he not fume with his lippes, and spake nothing unbecoming a Saint, & unworthie of the Lord his God.*

Then was fulfilled that which he said, *x When hee hath tried me, I shall come forth as gold.* Then Satan overcome, sheweth a faire paire of heeles, and, putting his finger on his mouth, appeared no more before God, to craake. Satan, why hast thou remooved thy foote? why hast thou made head to thy adversary with thy heeles? hast thou not done against him all that thou couldst? thou hast blasted with lightening and thunder, or carried away, by the violent hands of robbers, all his goods: thou hast made him desolate, and without children: there is no part of his body which thou hast spared; and it seemes that thou doest not let him live, but to bewaile his owne disaster: wherefore then doest thou not follow thy thrust, and prosecute thy designs? Alas! saith hee, I have done all that I could: I have done nothing of that which I intended, for hee hath not cursed God: for this I plotted all these mischiefes against him. And I am so farre from gaining any thing thereby, that much otherwise, casting him in the

the burning furnace of most sensible and smarting tribulations; I have made him more beautifull and glorious. I deemed that he should curse God, and loe he blefseth him. I thought to bring him in contempt upon the ashes: and loe, loe, hee is more righteous, more constant, more worshipfull upon the dunghill, than he was in his goodly and gorgeous house, in the honorable company of his wife, children, friends, and servants. The orientall pearles are not so faire as his pockes: the smelling of roses is not so sweete as the stinke of his breath; his sores are cleerer and brighter than the beames of the Sun. I have (alas!) procured unto him an eternall renowne upon the face of the whole earth: I am cause, that he shall bee from henceforth to all men a patterne and example of faith, of patience, of constancie in their most heaveie calamities. I have digged a pit for him, and I am fallen into the ditch which I have made: he is exalted, and I am confounded.

XIII. This example is sufficient. Adde unto it that which is written of the Bride in the song of *Salomon*. She is so inflamed with the love of her Spouse, that her onely desire is to bee led into his chamber, that there hee may kisse her with the kisses of his mouth, that there she may be glad, and rejoyce in his love. But when he is absent from her, as he seemes to bee in her affliction; when ^a she rises, and goes about the citie in the streetes, and in the broad wayes, to seeke him whom her soule loveth; ^b when the watch-men that goe about the citie, finde her, and smite her, and wound her; when the keepers of the walles take away her veile from her, and yet she leaveth not off to cry to them, *Save ye him whom my soule loveth?* the flames of her love make a fairer blaze, and cast a greater heat. Then, then, all they which behold her, see evidently, that ^c love is strong as death, that iealousie is hard as the grave: the coals thereof

y Cant. 1. 2

a Cant. 3. 2.

b Cant. 5. 7

c Cant 8.

are coales of fire, and a most vehement flame. Many waters cannot quench that love, neither can the floods drowne it: If a man give all the substance of his house for love, it would utterly be contemned.

d A&.^{20.}
23, 24.

c A&.^{21.}
11, 22, 23.

XIV. How should the love, the patience, the zeale, the constancy of *Paul* have bin known, if God had not crushed and ground him with continuall tentations and afflictions? wheresoever he went, he was advertised by the holy Ghost, ^dthat bonds and afflictions waited for him. O how unpleasant & fearfull a message would that be to many at this day! and hee what? But, saith he, none of these things moove me, neither count I my life deare unto my selfe, so that I might finish my course with ioy, and the ministry which I have received of the Lord Iesus, to testifie the Gospell of the grace of God. ^e The Disciples besought him with teares, not to goe up to Ierusalem, where *Agabus* had prophecied that hee should bee bound: But he rebuking them, answered, What meane ye to weepe, and breake mine heart? for I am ready, not to bee bound onely, but also to dye at Ierusalem for the name of the Lord Iesus.

XV. When the Palatinate was in peace, when the Churches of *France* lived in their townes of suretie without feare, what wonder if they professed the Gospell publickly? But now when their forts are levelled and cast downe to the ground, when their townes are dismantled, when they are curbed with strong Citadels, when they are disarmed among armed enemies, when they see nothing in their streets but the plagues of *Egypt*, but swarmes of Priests, which are a most noy-some mixture of filthy and slinking flies, but great store of *Iesuites*, which like loathsome frogs, come unsent for, leaping and croaking into their houses, and bed-chambers, but an infinite multitude of Monkes, which as so many locusts eate up all their substance, but armies of souldiers, which are to them the louzie dis-

ease, wherewith their bodies are pestered, their flesh is consumed, all the blood of their veines is suckt up: when they looke for nothing but present death, when a toy shall take their enemies in the head, to compell them once againe to solemnize with teares, and shedding of their innocent blood, *S. Bartholomewes feast*; Then to persevere in the faith, then to maintaine stedfastly and stoutly the Gospel, then to abhorre more and more Papistry, and the man of sinne, to contemne the contempt of insolent Papists, to shut up their eares against the charming voice of the craftie Iesuite, to hold their mouthes open to confesse Iesus Christ, and to blesse God, is a manifest demonstration of true faith, and of that constancy which is worthy of a Christian. Wherefore as *Moses* said to the people of Israel, that God would suffer ^f false Prophets, and dreamers of dreames to arise among them, to proove them, and to know whether they loved the Lord their God with all their heart, and with all their soule: And as the Apostle said to the Corinthians, ^g There must be heresies amongst you, that they which are approved, may be made manifest among you: So I say, that the righteous man must have many evils, that it may be known that hee serveth God, neither for the present goods which he hath received of his bountifull hand, neither for hope of any worldly benefite to come, but for his owne sake: as a lover seeketh no recompence of his love, but that which he findeth in the dignitie and excellencie of the thing beloved.

XVI. Moreover, these many evils are as so many exercises and practices of the manifold graces wherewith God hath copiously furnished and graced the righteous man. God hath said to him, ^h I will never leave thee, nor forsake thee. If he beleieve that, when his Garners are full of Corne, when his Canes burst with Wine, when he sitteth in peace among his owne people, it is no wonder: but here, here is a good exercise of his faith, to beleieve

so

f Deut. 13.
13, 3.

g 1. Cor.
11. 19.

i. Faith.
h Heb. 13. 5

i Dan. 3. 17

k Exod. 14
13.l Heb. 11
24, 25, 26.2. Meek-
nes, charitym 1. Cor. 4
11, 12.

n Acts 7. 6

3. Patience
o Heb. 10.
36.

so when he seeth nothing on the left, nothing on the right hand, nothing before, nothing behind, but neediness, but want, but beggerie: when he is threatned with present death, to believe certainly, to say resolutely, as the three Salamanders did to *Nebucadnezzar*, i *Our God whom we serve, is able to deliver us from the burning fierie furnace, and he will deliver us out of thy hand, O King.* When the deepe gulse of the red sea is before our faces; when *Pharao*, and his most dreadful and cruell armie, followeth us hotly at the heeles; when high and steep mountains runne along by our sides, and bereave us of all hope of flight, then to say, k *Feare ye not, stand still, and see the salvation of the Lord, which he will shew you to day:* In a present evill to looke for present deliverie; in the midst of the valley of the shadow of death, to see, to imbrace life; l to refuse great riches and honours, for the denying of Christ: to chuse povertie by confessing him: to preferre suffering of affliction with the people of God, to the enjoying of the pleasures of sinne for a season: to esteeme the reproach of Christ greater riches than the treasures of *Ægypt*, as *Moses* did, and as many Christians have done, and doe still, is a most wonderfull and speciall exercise of true faith.

What Vertues are more commanded unto us by precept, and recommended unto us by most excellent examples of the Patriarkes, of the Prophets, of *David*, of *Iesus Christ*, of his holy Apostles, than humilitie, meeknesse, charitie? where find ye better occasion to practise them, than in your greatest adversitie? m Ye are reviled, and ye blesse: ye are defamed, and ye intreat, as *Paul* did: ye are stoned to death, as *Steven* was, and ye kneele down, and cry with a loud voice, n *Lord lay not this sinne to their charge.* This is true meekenesse: this is true charitie.

We are tossed to and fro with most grievous and tedious tribulations; then, as the Apostle saith, o *wee have need*

needes of patience, that after we have done the will of God, wee may receive the promise: then it is time to be that which we professe. We say, that Patience is the fairest flower of the Christian mans garden. Other flowers delight in faire weather, and grow not but in ground well weeded and gribbed up: This groweth among the briars & thistles of stingeing tribulations, and spreadeth most faire, when the weather is most foule. Frost and Snow, Haile and Lightning, Stormes and Tempests make it to blossom with a most pleasant shew, and to breathe a most sweet sent. Then the righteous man, not looking to the stone that hurteth him, but lifting up his eyes to the almighty hand of the heavenly Father which threw it, saith, as David said of Shimei who cursed him, *So let him curse: for the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?* Men have their mischeivous ends when they afflict the righteous man, and it may be that they molest him wrongfully. Tribulations also may come upon him by his owne faults, and many other wayes; yet God hath an hand in all, & his most wise providence guideth them. Shall he then repine? Shall he kicke against the prickles? God forbid: But rather, knowing that his sufferings are Gods owne worke, and that *all his wayes are iudgement*, he taketh David for his President, and saith with him, *I was dumbe, I opened not my mouth, because thou didst it.* Here, here then is the wonderfull patience of the Saints, who bridle their mouthes from grudging against God, and open them not in their temptations, but to poure out their humble requests and prayers before him:

Prayers, which faint and as it were droope in the faire summer-dayes of our peace and wealth, but recover their vigor, yea, redouble their force in the fleeting and freezing winter of our calamitie. God saith to the righteous man, *Call upon me in the day of trouble.* So he doth *Ionas* inorted in the ship, but hee was awake, & praied in the
O whales

p 2. Sam.
16. 10.

q Deu. 32.
4.
r Psal. 39. 9

4. Prayers.

f Psal. 50.
15
t Ion. 2. 1.

v Matt. 8.
25.

x Matt. 14
30.

5. Hope.
y Rom. 8.
24.

z Rev. 22.
20.

6. Perse-
verance,
Constancy.

a Matt. 24.

13.
b 2, Mac. 7.

c Heb. 11.
35.

Whales belly. The Disciples, so long as the sea was calme and quiet, prayed not; but when the tempest arose, and the winds spake lowd, and the surges threatned the ship with sinking, then they prayed, then they cried, * *Lord save us, wee perish.* So Peter walked a little while upon the sea without praying: but when hee saw the wind boistrous, and began to sink, he cried, * *Lord save me.* Prayer is the meane whereby God bestoweth his blessings upon us: It is the bucket which we dive and thrust farre into the undraynable fountaine of his graces, that we may receive of his fulnesse, and grace for grace. Then tribulations are behoovefull unto us, that by them knowing our need, we may be moved to pray.

Are wee not saved *by hope*? what hope, what desire can wee have of heavenly things, when all things laugh upon us in the world? the present enjoying of the one, expells out of our hearts the desire and hope of the other. Therefore by the counterpoize of the evils of this life, God stirreth up in us a most vehement desire of the life to come, and holds our hope perpetually busied in praying and crying, *Even so; Come Lord Iesus.*

XVII. All these graces without perseverance are nothing: for *a he that shall endure unto the end, shall bee saved.* And there is no perseverance without constancie. The maine object of Constancie, is tribulation: neither is it seene but in things very difficult to undertake, or to overcome. *b* Consider the courage of seven brethren suffering all kinds of most cruell torments, because they would not, at the Kings commandement, transgreffe Gods commandement, and eat swines flesh. Wonder at the constancie of their marvellous mother, who, with a manly heart in a womans breast, exhorted them to take their death cheerfully for Gods cause, and after their execution, went joyfully to the burning caldron, and sealed also the truth with her blood. How many faire promises were made unto them! But *c they refused*

to be delivered, that they might obtaine a better resurrection.

In the Ecclesiasticall Stories of Christians, such examples are infinite. At ^d Vienna in France, a Deacon of the Church, called *Sanctus*, being torne in pieces with hot pincers, being at divers times so cruelly racked, that hee was nothing but wounds, but bruises, but putrefying sores, but a peece of swollen flesh, without almost any figure or shape of a man; could never be compelled to tell his name, his familie, his dwelling place. His onely answer to all their rackings, scorchings, burnings, was, *I am a Christian*. Neither could the Executioners, by the Tympan, by the hot and burning pans, by the teeth of wild beasts, wring out of *Blandina* a maide, and servant to a Dame of that same town, any word but this, *I am a Christian, and we do no evill*. When *Decius* persecuted the Church, *Babylas* Bishop of Antioch, led to the place of execution with his three sonnes, desired that they should be first put to death, to the end that he might exhort and confirme them: which when hee had done, his wife comforted him; and after she had seen her husband and three children suffer death for Christs sake, buried them together. Much otherwise, the Father and the Sonne with whom I was familiar; The Father beseeched that he should die first, that his Sonne, who was a godly and learned Preacher, might comfort him. Then it was a wonderfull spectacle to Papists, to see the Sonne at the foote of the gallowes, preaching to his Father the merits of the death of *Christ*, the vertue of his resurrection, the vanitie of the world, the unspeakable joyes of Paradise; to heare him crying aloud, *Father, ye cannot so soone knocke at the gate of heaven, but Christ will open: ye cannot so soone enter, but I shall follow*; to hear and behold the old and venerable Father answering with a cheerefull countenance, *Sonne, I see the heavens open, and Iesus Christ at the right hand of God*. Then they were amazed to marke againe the young Minister forgetting himselfe, and, with

d Enseb. his-
tor. Eccles.
lib. 5. c. 1.
Sanctus.

Blandina.

Babylas.

a constant face preaching to other, two which were also in the executioners hands, the forgivenesse of sins, the resurrection of the flesh, and life everlasting: To consider how constantly the foure died, with what fervencie of celestial prayers they commended their spirits into Gods hands; Then the chiefe of the *Capuchin Monkes* said to his companions, *Si cælum Huguenotis datur, istis debetur: If heaven bee given to Huguenots, it is due to these men*: Then some Gentlemen cryed, O happie religion, which breeds in men a contempt of death, which we dread most, and a most sure hope of salvation! who would not, who should not fight manfully for the defence, and suffer constantly for the confession of such a religion? This day onely have we begun to know *Christ*: Condemned men have been our Preachers: We shall never hate Huguenotes any more.

XVIII. Learne of all this discourse, what difference there is betwixt the upright man and the hypocrite *Iohn the Baptist* calleth afflictions *Gods fanne*, wherewith when he hath throughly purged his floore, *the chaffe* flyeth away into the ayre, and finally is burnt up with unquenchable fire: but the wheate is gathered into the garner. *Hypocrites* are chaffe, lying in time of peace intermixt with the faithfull, which are Gods wheat: but the wind of persecution driveth them away, neither can they stand in the congregation of the righteous: for then there is nothing to be seene but Apostasies, defections, abjuring of the truth, renouncing of the Gospel, forsaking of all Communion with the Church. Iesus Christ compareth tribulation and persecution ^h to the burning *Sinne*, scorching the seede which hath no deepnesse of earth, so that it withereth away; but warming the seede which falls into good ground, and making it to bring forth fruite; some an hundred fold, some sixtie fold, some thirtie fold. *The Hypocrite* receiveth the word with joy, but because hee hath not in

f Mat. 3. 12.

g Psal. 1. 4,
5.h Mat 13.
5, 6, 8, 20,
21, 23.

in himselfe the roote of an upright conscience; when persecution ariseth because of word, he is offended, and starteth backe. The righteous man is the good ground: the sunne of persecution may blacken him, but it cannot burne him. In the most hot dayes of tribulation, he is most plentious in good workes: therefore the whole Church cryeth in the Canticles, ⁱ O ye daughters of Ierusalem, I am blacke, but comely: ^k Blacke in your judgement; Comely in the judgement of God and Angels. Blacke without, ^l by your mischiefe; for the Sunne of persecution hath looked upon me: my mothers children were angry with me: these good Catholikes have persecuted me: Comely within, ^m through Gods benefit: for ⁿ the Kings daughter is all glorious within: As the tents of of Kedar, as the curtaines of Salomon, which are all blacke and dulle without; but within are decked with most precious implements.

To conclude, cast gold in water: it keepeth its owne yellow shining: cast it in the fire, and melt it, it becometh brighter. Cast earth in water, it is by and by changed into mud: cast hay in water, it will suddenly rot: cast earth in the fire, it is instantly turned into dust, and made a sport to the wind: cast hay into the fire, with a blaze it is made smoake and ashes. So befalls it to the righteous man & the hypocrite. The hypocrite, when he thriveth most, and full-gorgeth himself with pleasures, is like hay and a lump of earth in the water, he is nothing but rotnesse and putrefaction: when Gods hand is upon him, he howles, he despises God, hee curseth him to his face, and in the stirring of an eye is consumed; he perissheth, he vanisheth like earth and straw in the fire. But the righteous man in his greatest prosperitie shineth in all godlinesse before men, as gold in water: and when hee is cast in the fierie furnace of tribulation, he is like gold in the fire: his workes then yeeld a more radiant lustre than before.

i Cant. 1. 5,
6.

k Bernard. in
Cant. ser. 25.
l Vestro ma-
lificio.

m Dei bene-
ficio.

n Psal. 45.
13.

o 1. Ioh.
5. 20.

XIX. The Lord in his mercy sanctifie us, and make us thoroughly righteous, that when the day of our tryall shall come, we may be found to be fine metall; and abiding the hammer, the scissers, and the fire, may through faith and patience inherite the promises of grace, peace, and eternall life, through the merits of our Lord Iesus Christ, who ^o is the true God and eternall life: to whom is due, and to whom let us render, now and for evermore, all praise, honour and glory. Amen.

S E R M O N V.

Of the causes of the righteous mans Evills.

P S A L M XXXIV. XIX.

Many are the Evills of the Righteous.

1. **T**He righteous man *ther Saints;*
when bee suffereth
for righteousness sake, is hon-
oured.
2. It is a great glory to
suffer for a good cause;
3. Namely for God, as
many have done.
4. To suffer for the Go-
spell is most glorious of all.
5. Of those which suffer
for the Gospel, some are Con-
fessors, some Martyrs.
6. What it is to be a Mar-
tyr.
7. Three conditions re-
quired in a Martyr.
8. The great glory of
Martyrdome, in that it makes
the Martyrs resemble the
Prophets, Apostles, and o-
9. Yea, and Iesus Christ
himselfe, yet with foure dis-
ferences.
10. God afflicteth righte-
ous men for other mens sakes;
1. That they may be conver-
ted;
11. 2. That they may be
instructed, not to worship righte-
ous men;
12. 3. That they may be
spurred to imitate their Chri-
stian vertues;
13. 4. That they may
consider Gods wrath against
sinne, and feare.
14. Finally, God afflicteth
the righteous man for his
owne glory, whereof there are
many examples in the old
Testa-

Testament,


15. And principally in the new Testament.

16. The afflictions of the righteous are no tokens of Gods wrath, but of his love.

17. Carriage of the Churches of France in their affliction.

18. Exhortation to beare Christs crosse courageously.

19. Prayer.

I.  O D often loades the righteous man with crosses, to honour him: when he beareth his owne crosse, ^a as the malefactors which were crucified with Christ did, then he is chastised; and as one of them said, *We receive the due reward of our deeds*, so may he: when hee is persecuted for righteousness sake, as *David* was by *Saul*, and *Iob* by the Devil; or beares Christs crosse, as ^b *Simon the Cyrenian* did, then his faith, hope, charitie is tryed; then his patience and constancie is exercised, then he is very much honoured.

11. Ye know, that *Cain* slew his brother: ^c and wherefore slew he him? because his owne workes were evill, and his brothers righteous. ^d *Lot* was threatned by the vicious *Sodomites*, because that, being a forreiner and stranger, he rebuked them. ^e *Ioseph* was hated and sold of his brethren, because he advertised his father of their misdeemeanour: ^f he was also cast in prison, because hee would not sinne with his masters wife. *David* complained of his enemies, saying, ^g *They that render evill for good, are mine adversaries, because I follow the thing that good is.* *John Baptist* was beheaded, because hee said to *Herod*, ^h *It is not lawfull for thee to have thy brothers wife.* All these suffered for righteousness sake, and for the uprightness of a good conscience before God; but they suffered not for God. There be degrees in righteousness: The first is, when a man suffereth for any good cause: Is not that honourable and glorious before God and men?

^a Luk. 22. 33. 40. 41.

^b Mat. 27. 32.

^c 1. Ioh. 3. 12.

^d Gen. 19. 9

^e Gen. 37. 3

^f Gen. 39. 9

^g Psal. 38. 20.

^h Mat. 14. 4. 10.

ⁱ 1. Pet. 2. 9. 20.

i 1. Pet. 2.
9, 10.

men? For (as Peter, writing to servants, saith) *this is thank-worthy, if a man, for conscience toward God, endure griefe, suffering wrongfully: for what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable with God.*

k Dan. 3.
18.

l Dan. 6. 16

m 2. Mac.
6. 19.
n 2. Mac. 7.

o Psal. 44.
21.

p Rom. 1.
17.

q Dan 9.
24.
r 1. Cor. 1.
30.
s Ier. 23. 6.

t Mat. 5. 10.
11.

III. The second is, when hee suffereth immediately for God, for the publike profession of his holy Word. When ^k the three children did chuse, rather to be burnt in the furnace, than to worship *Nebuchadnezars* golden Image, they suffered for God: when ^l Daniel was cast into the Lyons denne, because he would not obey the Kings idolatrous decree, he suffered for God: when ^m *Elcazar*, one of the principall Scribes, chused rather to dye gloriously, than to live stained with the eating of Swines flesh, hee suffered for God: when the ⁿ the seven brethren and their mother were fryed, scorched, dismembred, because they would not transgresse the Law, they suffered for God: when the whole Church at that time made her moane to God, and said, ^o *For thy sake are we killed all the day long, we are counted as sheepe for the slaughter*, she suffered for God. If it be glorious to suffer for a good cause, is it not more glorious to suffer for Gods cause?

IV. But to suffer for the Gospell, is the most glorious of all. ^p *For therein is the righteousness of God revealed from faith to faith.* There is evidently before our eyes set forth our Lord Iesus Christ, who because hee ^q hath brought unto us everlasting righteousness, and ^r is made unto us of God, wisdom, and righteousness, and sanctification, and redemption, is with good and iust cause called, ^s the Lord our righteousness: Therefore hee who suffers for Christ, is said after a most speciall manner to suffer for righteousness sake. Of such speaketh Christ, where he saith, ^t *Blessed are they which are persecuted for righteousness sake: for theirs is the kingdome of heaven.* (What

What that righteousness is, he sheweth in these words following: Blessed are yee when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

When ^v John was relegated into the Isle of Pathmos, for the word of God, and for the testimony of Iesus Christ, he suffered for righteousness: when ^x the man that was borne blind, and restored to sight by Christ, was cast out of the Synagogue, and excommunicated for Christs sake, hee suffered for righteousness: when ^y the chiefe Priests consulted, that they might put Lazarus to death, because that by reason of him many of the Jewes went away, and believed on Iesus, he suffered for righteousness: when ^a Paul was cast into prison for preaching of the Gospel to the Gentiles, and endured many troubles for the Elects sake, that they might obtaine the salvation which is in Christ Iesus, with eternall glory, he suffered for righteousness: ^b Those that were slaine for the word of God, and for the testimony which they held, whose soules John saw under the altar, suffered for righteousness sake.

V. Of such some are Confessors, some are Martyrs. The faithfull who were shut up in prison for Christs sake, but were not yet tortured; as also those which leaving their families, goods, friends, and native soile, fled to forrain nations, lest they should be constrained to deny Christ; were called ^c Confessors. All those which endured horrible & great torments for the Gospels sake, though they were not put to death, were named Martyrs. Tertulian calleth them ^d Martyres designatos, appointed to be Martyrs. ^e The Martyrs of Vienne in France, after they had endured all kind of most cruel & ignominious torments for Christs sake, taking to themselves the name of Confessors, refused to be called Martyrs, saying, that the name of Martyrs pertaines to those only which have sealed their confession by their death: even as Christ calleth ^f Antipas his faithfull martyr, because he was slain in Pergamus for the Gospel.

v Rev. 1.9.

x Ioh. 9.34

y Ioh. 12.
10, 11.

a Eph. 3.13
2. Tim. 2.
9, 10.

b Rev. 6.9.

c Cypr. epist.
9. Or 211

d Tert. ad
Martyres,
cap. 1.

e Euseb. hist.
Ec. 1. lib. 5.
cap. 2.

f Rev. 2.13

g Isa. 8. 30.

i. Ioh. 5. 11.

h Rev. 19.

10.

i Ioh. 1. 7, 8

k Ioh. 18.

37.

l Rev. 3. 14

m Euseb.

hist. Ecclef.

lib. 5. c. 2.

Martyrium
vita.

n 1. Sam.

15. 7.

o Rom. 16.

4.

p 1. Reg. 8.

39.

V I. In a generall signification, *Martyr* is a witnesse. The Gospel whereunto testimony is given, is called *the Testimony*, and *the Testimony of Iesus*. Therefore it is said of Iohn, *that he came for a witnesse, to bear witnesse of the light*. And Christ saith of himselfe, *I came into the world, that I should beare witnesse unto the truth*: yea, he calleth himselfe *the Amen, the faithfull and true witnesse*: Title, which the *Martyrs of Vienne* esteemed to be proper unto him, because he not onely bare witnesse to the truth, but also sealed it with his most precious blood. So all true Christians are Christs Martyrs, because their whole life is nothing else but a martyrdome, that is to say, a testimony which they render to the Gospel, that it is of God; and to Iesus Christ, that hee is the Sonne of God: Testimony, which they bare with such fervencie and zeale, that they would chuse rather to be scorched, racked, torne in peeces, and die the most cruell death that mans wit can invent, than to leave off to glorifie their God and Saviour by publike confession, and holinesse of life. Such men are *Martyrs in affection* before God, who judgeth of men not according to the event of things, but according to their will and intention. If any man live in the Church, meaning to deny Christ, rather than to suffer losse of goods, or any bodily paine for his sake, hee is an Apostate in Gods eyes, though he never bee put to that triall, and die peaceably in his bed, confessing Christ with his mouth. So he that is resolved to make lesse account of his life, than of the Gospel, is a true Martyr before God, *who looketh on the heart*; though God spare him, and preserve his life from the hands of the wicked. If Paul said truely of Priscilla and Aquila, that *for his life they had laid downe their owne neckes*, because they feared not to undergo all dangers for his releasing: shall God, *who onely knoweth the hearts of all the children of men*, neglect the zeale and affection which his faithfull servants have to his service?

Not.

*Martyrion
sanguinis.*

Notwithstanding the Church, which divideth not into mens hearts, giveth not this glorious name of Martyrs, but to those which are *Martyrs in action*; which, I say, cannot by most exquisite torments, and painfull deaths, be driven back from their profession, which they sealed most constantly with their innocent blood: which though Christ did, yet we give not the name of *Martyrdome* to his death, because it had a more speciall end, and is the ransom of mankind. The Church hath ever called *Steven the first Martyr*, as being the first which suffered death for Christs cause. * *James*, the brother of *Iohn*, was the second.

* Act. 12. 2.

V II. In them yee finde the three qualities which are necessarily required in them whom *Christ* honoreth with this glorious title: 1. They were full of faith, and of the holy Ghost. I say, that they were godly men: for a good conscience, a godly and an upright life, is so needfull in this case, that the Apostle saith, *¶ Though hee give his body to be burned, and have not charitie, it profiteth him nothing.* This is called by some the *Martyrdome of life*, and is more difficult than the *Martyrdome of blood*: for it is not so easie to a man to kill sinne in himselfe, to burne his covetousnesse, his pride, his ambition, his lusts and unlawfull desires in the fire of the Spirit, as to suffer the executioner to cast his body in a fire of wood. Which I pray you all to lay to your hearts, that in this time of outward peace with men, yee may be *Martyrs inward* with God: *Martyrs*, not in the flesh, but in the Spirit, having your praise, not of men but of God.

¶ 1. Cor.
13. 3.

2. They suffered for the best cause that ever any innocent man suffered for. Suffered they not for the Sonne of God, who is *¶ fairer than all the children of men*? Suffered they not for the Gospel, which is *¶ the power of God unto salvation to every one that beleeveeth*; and therefore more excellent than the Law, for which the Jewes suffered? Let no man say, that the theefe upon the crosse was a

¶ Psal. 45.
¶ Rom. 2.
16.

t Luk. 23.
41.
v 1. Pet. 4.
15, 16.

x Aug. *Edi.*
61. & 156.
y *Ensch. lib.*
5 cap. 16.
Aug. de cor-
rectione Do-
naistarum,
cap. 7.

z *Martyres*
Salavica
virtutis.
2 *Aug. in*
Psal. 68.

b Mar. 2. 16

Martyr, because he repented, and confessed Christ: for repentance changeth not the nature of crosses; neither can it be said truly, that all those which repent at the houre of their death, are Martyrs. The thiefe, confessed he not that *he suffered iustly, and received the due reward of his deeds?* And have we not this commandment of the holy Ghost, *Let none of you suffer as a murderer, or as a thiefe, or as an evill doer, or as a busie-body in other mens matters: yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe?* It is the cause which maketh the Martyr, not the punishment. *Let not the Montanists, the Pepusians, the Marcionites, the Donatists, the Circumcellions, and other heretiques bragge of their Martyrs: there was never any heresie so blockish, so ridiculous, so impious, but there was found some obstinate fellow, who offered to dye willingly for it.* Men in our dayes have gone to the fire with a merry countenance for maintaining of Atheisme. For the divell hath also his Martyrs, whom an ancient Doctor calleth most properly, *Martyrs of a diabolicall courage*: and therefore ^a all the praise of Martyrdom is in the goodnesse of the cause, not in the grievousnes of the pain. Martyrs make not their cause to be good, or their doctrine to be the Gospel: it is the good cause, it is the Gospel that makes Martyrs. Our sufferings make not our cause iust: but a iust cause will make our sufferings glorious.

3. They had the choice of death and life: if they would have recanted, and ioyned themselves to the Jewes against Christ, they had not beene killed. If a Christian be put to death for Christs sake, without offer of life upon condition of abjuring, the Church calleth him not a Martyr; for who knoweth what hee would have done, if the option of life had beene given unto him? ^b The innocent babes which Herod slew for Christs sake, were not Martyrs, because they had

no such election, neither could they in that age have accepted it, if it had beene offered. Our fathers also which were massacred tumultuously without any accusation, examination, exhortation, promise of life, for the same cause were not Martyrs: These, these onely which seeing on the right hand the Priest, the Altar, the Incense to offer, the breaden God to worship; and on the left, the hang-man stirring the fire, unsheathing and shaking threateningly the fatall sword, erecting the gibbet, or the scaffold, trussing his arme to hit right a deadly blow, spet at the Idols, flye from the Altars, run to the fire, to the sword, to the gallows, to the water, cry as *Montalchino* did at Milan; *Let Christ, let Christ live, and Montalchino dye*: these, I say, these are the men whom the Church hath honoured with the excellent title of Martyrs, who dye in Christ, with Christ, for Christ: in Christ holily, with Christ wisely, for Christ gloriously. O how glorious before God is the death of Martyrs! *c* Precious in the sight of God is the death of his Saints; but namely of his Martyrs, which dye in him, with him, for him.

c Psal. 116
15.

Weenest thou that it is but a slender glory, that Christ hath chosen thee, one among a thousand, to be his Martyr? that he will have thee to suffer, not onely with him, as doe all those which suffer for righteousness sake, but also for him? that as he^d forewarned *Peter*, by what death he should glorifie him; so hee taketh thee by the hand, and saith to thee, Come, I have picked thee out from many millions, to beare witnes to the truth of my word before the great men of the earth, to seale the faith thou hast in me with thy blood, to honour me with thy death? When *c* *Jacob* was advertised that his brother *Esau* was coming to meete him, and foure hundred men with him; hee was greatly afraid, and divided the people that were with him; and the Flockes, and the Heardes, and the Camels, into two

d Ioh. 11.
19.

c Gen. 32.
6, 7, 8.

f Gen. 33.
23.

g Luk. 6. 23

h Heb. 11.
32, &c.

i 1. Jam. 5.
10, 11.

k 1. Pet. 5. 9

l 1. Theff.
2. 14.
m Cant. 4.
13.

bands : them he set foremost in the front of the battell :
the second place he gave to the hand-maides and their
children: the third, to *Lea* and her children; but he put
Rachel and *Ioseph* hindermost, because hee loved them
best : he adventureth all that he hath, so save these two.
God doth farre otherwayes with his people: he setteth
foremost a little number of chosen men, to whom hee
hath distributed his graces in a greater scantling, than
to the rest : them he setteth in the front to be his Mar-
tyrs, and to fight against the powers of the world; spa-
ring the multitude to bee the seed-plot and nurserie of
his Church.

IX. Who can conceive sufficiently the greatnesse
of this honour? When ye are hated, excommunicated,
reproached, put to death for the Sonne of mans
sake, Christ biddeth you *reioyce, and leape for ioy*, because
the Prophets were used in like manner. The Apostle,
in his epistle to the Hebrewes, maketh a catalogue of
many Worthies, which under the Law suffered for the
word of God, of whom the world was not worthie;
that we may esteeme our selves most happy when God
conformeth us to them. S. James willeth us to take them
for an example of suffering affliction, & of patience; that as we
count them happy, so we may make it a part of our hap-
pinesse to bee like unto them. S. Peter will have us to
know, that the same afflictions are accomplished in our bre-
thren that are in the world : And S. Paul will have us to re-
member, that by tribulations for the Gospell, we be-
come followers of the Churches of God; which is no small
honour. It is said in the Song of Salomon, that the
plants of the Church are an Orchard of Pomegranates. A
Pomegranate hath within it sundry partitions, and as it
were little mansions, with many graines in each of
them, of a sweete taste and red colour, orderly set one
by another, and all together infolded and shut up under
one outward skinne; which hath at the top a little
round

round circle like a crowne. A most excellent Embleme of the faithfull, who are as so many graines set orderly together by the unity of one faith, and by the bond of perfectnesse, which is charitie; having a sweet taste in the holinesse of their life, and a red colour in the conformity of bloudy persecution, in the severall Churches where God hath planted them, under the Catholike Church, whereof the head is our Lord Iesus Christ; who as he was first crowned with thornes upon earth, so is he now crowned with glory in heaven.

I X. To him must we looke principally, as the grains of the Pomegranate looke upward to the head of the skinne wherein they are wrapped; and, according to Peters exhortation, *reioyce when we are in the furnace for our tryall, in as much as wee are partakers of Christs sufferings: for, whom God did foreknow, he also did predestinate to be conformed to the image of his Sonne: first in crosses for him, next in crownes through him: the one and the other with him.* In this Realme, men of good birth hold it no little honor to beare the liverie of the Kings Favourite; and how much more the Kings owne liverie? Shall wee not then account it a most speciall honour and glory to beare Christs liverie, in whom God is well pleased, and who is the King of kings; to be for him made like unto him, to be a curse among men for him, who was a curse before God for us; to dye that we may glorifie him, who is dead to save us? Should not the members bee ashamed to take their sports and delights under a head crowned with thornes?

I confesse, that there is a great difference betwix Christs sufferings and ours. First, hee is God and man, we are but men: Secondly, hee was in his manhood without sinne: there was never man so holy, but he was a sinner: Thirdly, he in his torments *was made a curse*, and drunke the full cup of Gods wrath, which was so bitter to his soule, that he cryed, *My God, my God,*

n 1. Pet. 4.
12, 13.
o Rom. 8.
28.

p Rom. 8.
17.
2. Tim. 2.
11.

q Gal. 3. 13.
r Mat. 26.
46.

f Rev. 7. 14.
15.

t Leo. 1. epist.
83. ad Pale-
stin. Episco-
pas.

v Ioh. 12. 32

x Act. 5. 41.

y Eph. 4. 1.

a Gal 6. 17.

b Col. 1. 24

c Ioh 19. 30

God, why hast thou forsaken me? All the Saints and Mar-
tyrs have alwaies in all their heaviest crosses bene com-
forted and supported of God. Fourthly, he suffered for
the expiation of sinne, and his death is the life of the
world. All the Martyrs *have washed their robes, and
made them white in his blood, therefore are they before the
throne of God.* They have all suffered, to beare witness,
that he suffered for the sinnes of the world: none of
them have suffered for the sins of the world. *For though
the death of many Saints hath bene precious in Gods eyes, yet
hath not the killing of any Saint bene the propitiation of the
world. The righteous have received, but they have not given
crownes: and the multitude of the faithfull hath brought forth
examples of patience, not gift of righteousness. The death of
each one of them was severall: neither did any, by his owne end,
pay the debt of another; considering, that among the sonnes of
men, Iesus Christ our Lord alone is he, in whom all are crucifi-
ed, all are dead, all buried, all raised up: of whom he said, If
I be lifted up from the earth, I will draw all men unto me.*

Yet in this is the conformitie of our sufferings with
Christs sufferings: that as when Christ suffered for our
sake, and in our roome, we suffered in him; so when we
suffer for Christs sake, he suffereth in us: as when the
head suffereth, all the members suffer; and when the
members suffer, the head suffereth. Is not Christ the
head? are we not the members of his body? This
was the cause why the Apostles, after they were beaten,
*reioyced that they were counted worthy to suffer shame for
Christs name:* for this same cause the Apottle reioyced,
that he was *the prisoner of the Lord,* that *he bare in his
body the marques of the Lord Iesus,* that *hee filled up that
which is behind of the afflictions of Christ:* for though all
Christs sufferings bee accomplished and *finished in ca-
pite,* in the head, for the redemption of the Church; yet
they are not all fulfilled in corpore, in the body, for the
edification of the Church: but as long as there shall be
in

in the world one faithfull to suffer, Christ shall have some evil to suffer; because Christ and the faithfull are one. *S. Paul* was scholed with this lesson before his entry into the Church, when the Lord Iesus cryed unto him, *d Saul, Saul, why persecutest thou me?* even as when ye tread a man upon the foot, the head will cry, Why treadest thou on me? What wonder then, ife *he counted all things but doing, that he might know Christ, and the fellowship of his sufferings, that he might be made conformable unto his death;* and if hee rendred testimonie to all the Christians of his time, that *f they gloried in tribulations?*

O bonds, more honourable than the Diadems of Kings! O tribulations, more glorious than the glory of *Salomon!* Is there any golden chaine so glittering, as the irons wherewith the Confessors are shackled for Christ? Is there any glory to be matched with the glory of the blessed Martyrs, suffering with Christ, and in their sufferings made conformable to his image? The Pagans say, that it is sweete and honourable to dye for our country: The souldiers glory in the wounds which they have received for the defence of their chimneyes: And those which are led to the gallows for the service of their King, feele glory in their shame, and professe that they die content, seeing they die for their Soveraignes sake. What is our native soyle, compared with the Church? what is the most glorious King of the earth, paragoned with Christ? Lesse than nothing. We glory in our death for men, which, when we are dead, cannot reward us: and shall we bee ashamed to dye for Christ, who, when we are dead, giveth us life, and satiateth with immortall honours those which honor him? for *s if we suffer with him, we shall also be glorified with him.* For this cause, *h* the first Christians when they were condemned, thanked their Iudges; but principally they thanked God, saying, *i Deo gratias, Thanks be to God: so did our fathers; and so must we doe.*

d A.Q. 9. 4.

e Phil. 3. 8, 10.

f Rom. 5. 3.

g Rom. 8.

17.

h Tert. Apo-
loges. cap. 1.

46. & ult.

Iust. Apol. 1.

i Aug. ser.
de Cypriano.

So then ye have heard the causes why God will have his children to suffer for their owne sakes. He will cyther chastise them for the sinnes which they have committed, or restraine them from the sinnes which they might perpetrate, or try them, to make knowne how they can carry themselves in affliction, or put in practice the manifold graces wherewith hee hath endued them, or honour them with the glory of his Confessors and Martyrs.

X. When they are thus afflicted, God hath also regard to other men. First, their afflictions are meanes whereby the Elect are converted to God. Christ, when he was persecuted in one Towne, fled into another, and preached there: He ^k commanded his Disciples to doe the like. By occasion of the persecution in Ierusalem, ^l the brethren were scattered abroad throughout the Regions of Iudea, of Samaria, of Phenice, of Cyprus, of Antioch, where they preached the Lord Iesus; and the hand of the Lord was with them, and a great number beleev-
ved, and turned unto the Lord. Why were ⁿ Paul and Silas cast into prison at Philippi? The event shewed, that God did it for the conversion of the Tylor, who was one of his Elect. And therefore Paul said, ^o that hee endured all things for the Elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glory. And writing to the Philippians from the prison at Rome, where hee received the glorious crowne of Martyrdom, he saith, ^p that the things which happened unto him, had fallen out to the furtherance of the Gospel; so that his bonds in Christ were manifest to all Cæsars Court, and in all other places. For howsoever he was ^q bound, the word of God was not bound. The prison was his Church: there he preached, and there he converted many.

Thus the Albigenes of France, being disperfed by a most furious and violent persecution, went preaching the Gospel in Germanie, in Bohemia, in England. All
the

k Mat. 10.

23.

l Act. 8. 1, 4

Act. 11. 19,

20.

n Act. 16.

19, 21.

o 2 Tim. 2

10.

p Phil. 1. 13

q 2 Tim. 2.

14.

the flourishing Churches in Europe, at this day, are the harvest which they sowed : but especially *the seede of the Church, is the blood of Christians* : for those which behold their constancy, wonder, wondering, they inquire the cause thereof, inquiring, they learne it; learning it, they are converted. *Iust. Mart.* beholding the unexpugnable constancie of Christians in the atrocitie and extremitie of their torments, said to himselfe, that such men which made no account of death, could not bee men given to pleasures and wickednesse; because voluptuous men, being timorous and faint-hearted, cannot suffer any thing which is grievous to be felt; and above all things, fear death. therupon he was converted, & became of an Idolater, a Christiā; of a Philosopher, a Martyr

I might relate unto you a most true storie of a Noble man converted by the wonderfull constancy of those of whom I spake in my last Sermon, and protesting at the houre of his death, that hee dyed in their faith. But by this which I have said, ye see, that the temporall death of Gods Saints, is eternall life and salvation to many of Gods Elect.

Likewise their constancie and wonderfull boldnesse to maintaine the Gospell against all the wisdom and power of the world, their holy stoutnesse to die for it, is no small comfort to the Church, and a great confirmation to the weake brethren : which use the Apostle found in his bonds, as he saith, That *by them many of the brethren in the Lord waxing confident, were much more bold to speake the word without feare.* For this cause, Saint Iohn saith, that *as Christ laid downe his life for us, so wee ought to lay downe our lives for the brethren.* Who would not be glad to exchange his transitorie and fraile life, for the salvation and everlasting life of Gods Elect? And who would not chuse to die, to convert a sinner from the error of his way, to cover a multitude of sinnes, and to save a soule from death? Therein is both honor and

† Tert. Apologet. ca. ult.
Idem ad Scapul. cap. ult.
Clement. Alex. Strom. 4.
† Iustm. Apolog. 1.
Euseb. lib. 4. cap. 8.

† Phil 1. 14
u 1. Ioh. 3. 16.

† Iam 5. 20

y Col. 1. 24.

profit: *Honour* to the Confessors and Martyrs, by whose bands and death, some are converted, many are confirmed. *Profit* to Gods Elect, which by such means are saved. There is not in this world any honour so profitable, any profit so honourable: and therefore the Apostle considering the *honour* which commeth of this profit, and the *profit* which floweth from this honour, writ to the Colossians, that *y hee reioyced in his sufferings for them, i. e.* for their conversion to the faith, and confirmation in the faith, as being Christs Minister in the one & in the other. Let, I pray you, let the same mind be in us, which was in such holy men: Let us all bee for this end Christs *Martyrs in affection*, and thanke the Lord our God for this libertie of his Gospel in this Realme, wherein there is no Tyrant, no persecuter to make us *Martyrs in action*.

a A&. 3. 11

b A&. 10.

A. 25, 26.

c. A&. 14.

10, 11, 12, 13

XI. Secondly, men readily conceive extravagant opinions of those whom God hath furnished with rarest gifts; and as they are inclined to superstition, canonize them, and send up commandement to the heavens to receive them for their gods. Thus the Gentiles erected Temples, dedicated Altars, instituted new honors and religious worship to some odde men among their Ancestors, of whom they had received some speciall benefit. Thus ^a the Jewes held their eyes fixed on *Peter* and *Iohn*, who had restored a lame man to his feete, as if by their power and holinesse that miracle had beene wrought. Thus ^b *Cornelius*, though a devout man, and one that feared God with all his house, fell downe at *Peters* feet, and worshipped him, as if he had beene more than a man. Thus ^c the Idolaters of *Lystra*, called *Barnabas*, *Iupiter*; and *Paul*, *Mercurius*, and would have offered sacrifice unto them, because they healed a cripple, who never had walked. Thus the Pope and his Cardinalls canonize and register with the Saints some speciall men, of whose holinesse and miracles, they say they have

have sufficient warrant, and give expresse commandment to the people to worship them.

God, foreseeing that the divell through his malice, would doe his utmost endeavour to re-establiſh Idolatrie againe in these same holy mens persons, by whom he had banished it out of the world; even when they did greatest miracles, turmoyled them with greatest afflictions, that those which saw them in such a miserable state, might judge and say that they were men like unto themselves, and that they wrought such wonders by Gods finger, and not by their own power. For the same cause, the evils which they suffered, are registred in holy Scripture: that as *S. Paul*, after hee had begun to tell how he was taken up into Paradise, brake off his discourse in the midst, saying, ^d *I forbear, lest any man should thinke of me above that which he seeth me to be, or that be beareth of me*: so we may say of them, that which they acknowledged themselves to be, that ^e *they were also men of like passion with us*; for that which they were by grace, should not make us forget that which they were by nature, even mortall men like our selves.

d 1. Cor.
12. 6.

e A. G. 14. 15

f Chrysost.
Hom. 1. ad
popul. Anti-
ochen.

XII. Whereupon, ^f *Chrysostom* giveth us another advertisement: for when wee exhort you to imitate *David, Elias, Paul, Peter*, such or such a Saint, your custome is to answer; I am not *Peter*, I am not *Paul*: as if *Peter* and *Paul* had beene of some other stufte than ye are, as if they had not beene mortall, feeble, and sinnefull men as ye are. Therefore to take from you all excuse, when ye cover your carelesnesse and sloath with such vaine excuses; God hath exercised with most infirmities those on whom he hath bestowed greatest graces: that seeing they have beene like unto us in weaknesse, diseases, afflictions and passions belonging to man, we despaire not of attaining to the resemblance of the heavenly and saving graces wherewith they were garnished. For this end *S. James* propoundeth unto us the example of *Eli-*

f Iam. 5.
17, 18.

as, of whom he saith, that *he was subject to like passions as we are*; that if wee pray with fervencie, as he did, wee be assured that we shall speed as he did.

g Luk. 23.
33.

h 1. Pet. 4.
17, 18.

i Esa. 26. 9.

XIII. To these three reasons wee may adde the fourth, taken from afflictions as they are corrections & chastisements of Gods dearest servants; that God will have us to consider them as testimonies of his wrath against sinne, and to say to our selves, Hath God dealt so roughly with so holy men when they offended him, and shall he beare with us? or as Christ said, *¶ If these things be done in a greene tree, what shall be done in the dry?* This reason is so cleer, that S. Peter urgeth it as an infallible demonstration, saying, *¶ The time is come, that iudgement must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the Gospel of God?* Wherefore let us lay this to our hearts, and learne by such manifest tokens of Gods wrath against sinne, to prevent his indignation by an unfained amendment of life. *Esay saith, that when Gods iudgements are in the earth, the inhabitants of the world will learne righteousness.* God grant, that as we are of the number of these inhabitants of the world, so we may be of the number of those Students, which are schooled by their brethrens afflictions, to learne righteousness, to stand in awe of God, and to serve him with an upright heart, before his face all the dayes of our life.

k Psal. 10. 2

XIV. Finally, God by the afflictions of his deare ones, namely, by those which they suffer for righteousness sake, manifesteth the infallible truth of his promises, and the excellencie of his mightie power in their deliverie from the evill day, and from all the plots, conspiracies, secret practices, malicious attempts, violent invasions of theirs and his enemies; which then are constrained to avouch, that it is by the finger of God, and not by the hand of man, that the Church subsisteth upon earth, and, as it is said in the Psalmes, that *Christ ruleth*

ruleth in the mids of his enemies. He saith, ¹ When thou passest thorow the waters, I will be with thee: and thorow the rivers, they shall not overflow thee. When thou walkest thorow the fire, thou shalt not be burnt; neyther shall the flame kindle upon thee: for I am the Lord thy God, the holy One of Israel, thy Saviour.

1 Esa. 43.
23.

How he accomplisheth this promise, it is both wonderfull and profitable to consider: for when hee will shew his strength, that which he doth, seemeth contrarie to that which he intendeth to doe. When he came to lighten and gladden *Abrahams* soule, by the confirmation of his promises, he sent ^m an horror of great darknesse upon him. ⁿ When hee came to blesse *Jacob*, hee wrestled with him, and put his thigh out of joynt. ^o *Elisba* sweetened the unholsome waters with salt. ^p *Iesus Christ*, putting clay on the eyes of a blinde man, restored him to his sight: ^q he put his fingers into the eares of a man that was deafe, and they were opened.

m Gen. 15.
12.
n Gen. 32.
25.
o 2 Kin. 2.
21.
p Ioh 9. 6.
q Marc. 7.
33.

Even so he debased and abated *Ioseph* to the lowest pit of the prison, that his power might be marvelled at in advancing of him to the highest dignitie of *Pharaos* Court. Hee winked at *Pharao* and his armie, when they persecuted and pursued his people into the midst of the red sea; that when with the blast of his nostrils the sea came and covered them, and they sunke as lead in the mightie waters, his people might sing unto him, ^r Who is like unto thee, O LORD, amongst the gods? who is like thee, glorious in holinesse, fearefull in praises, doing wonders? and his enemies might say of him, that ^s hee is God of Heaven above, and in earth beneath. Hee permitted *Senacherib* King of *Assyria* to take all the defended cities of *Juda*, and to bring *Hezekiah* to such extremitie, that hee had not two thousand men to withstand him: then hee sent his Angel from Heaven to deliver him: then ^t all the kingdomes of the earth knew, that he is the Lord, even hee only.

r Exod 15.
11.
s Iosh. 2. 11

t Esa. 37.
20.

Consider *Nebucadnezar* in his rage & fury, commanding
to

v Dan. 3.
15.

x Verſ. 19.

to heat the burning fierie furnace ſeven times more than it was wont to be heat, and to caſt the three Confefſors into it, ſaying to them, *v Who is that God that ſhall deliver you out of my hands?* His mind was to deſtroy the bodies of theſe Saints. But, O miracle of the almighty power and vertue of God! the fire was a rampier and wall to guard them, the flame was a garment to clothe them, the furnace was a fountaine to reſreſh them. Mortall bodies were caſt into the fire, & they were not hurt thereby, as if they had bin inmortall: the flames received them tyed, and untying them, were tied themſelves. They ſpared the hands and the feet, whereof they burned the bands: They ſlew the men that caſt theſe Salamanders into the furnace; *for the furnace was exceeding hot*: to teach you, that the ſtrength of the fire was neither extinguiſhed nor abated: yet they touched not the bodies of the Saints; not changing their nature, but bearing reſpect to their godlineſſe: yea and ſuch reſpect, that *there was not an haire of their head ſinged, neither were their coats changed, neither had the ſmell of fire paſſed on them*; which goeth beyond all admiration. The fire dared not touch, but their bands. The Tyrant fettered them, the fire unfettered them; that ye may ſee the crueltie of the Tyrant, and the obedience of the element. The Princes and Governours of the kingdome were come thither to ſee the great ſolemnitie of the dedication of the golden image: but they ſaw that which they could never have thought of. They came to worſhip the idoll: they went home admiring and worſhipping the power of God. The king himſelfe, who ere-while had caſt in the fire theſe three Confefſors, becauſe they would not ſerve his gods, nor worſhip the golden image which he had ſet up, was conſtrained to worſhip their God, and to confeſſe, that *x there is none other God that can deliver after this ſort*. So Satan was confounded in his malice, ſeeing his power abated by his owne craft, whereby he laboured to overthrow

throw the servants of the living God : and Gods Power, Wisdome, Goodnesse, Providence, was glorified in their deliverie.

God spake to the ravenous Ravens, and they fed *Elijah*: He^a spake to the Whale, and it vomited out *Jonas* upon the dry land. When his people was scattered hither & thither among the Chaldeans, Assyrians, Medes, Persians, and other Nations, ^b *hee said to the North, Give up; and to the South, Keep not backe: bring my sons from farre, and my daughters from the ends of the earth.* So was fulfilled that which is written in the Psalmes, ^c *Surely the wrath of man shall praise thee.*

XV. Such examples of the glorious power of God in the afflictions of righteous men, are not frequent in the New Testament. As in the creation he commanded light to shine out of darknesse: So in the redemption of mankind he made our Saviour a curse for us, that hee might blesse us: and put to death the Prince of life, that through his death he might give life to those which were dead. His enemies sealed and guarded the Sepulchre where hee was buried, and said, ^d *There is no help for him in God:* But ^e *hee was declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead;* and was more glorious in his death, than he was in his life.

So his Church is never so wonderfull as in the persecution. Then ye see the great sight which made *Moses* amazed; The bush burning with fire, and yet not consumed. What more vile than a bush? what more contemptible in the eyes of men, than the Church? what more susceptible of burning, than a bush? what so easie to be overthrowne as the Church; as the little flocke of weak sheepe inclosed with an armie of strong and cruell wolves? yet the bush was not burnt, because God was in the midst of the bush: So the Church cannot be destroyed, because Christ hath said, ^g *Loe, I am with you al-*

y 1. Kin. 17

4. Ion. 2. 10

b Eia. 43. 6

c Ps. 6. 11

d Psal. 3. 2.

e Rom. 1. 4

f Exod. 3. 2,
3. 4.

g Matth. 28

h Act. 16.
22.

i Ver. 26.

way, even unto the end of the world.

Consider^h Paul and Silas torn with stripes, thrust into the inner prison, and their feet made fast in the stocks. The infidels might have said, that the God, who suffreth his servants to be thus abused, is either weake and impotent, or unrighteous and malicious. But see & behold in this permission a most wonderfull work of his power, goodnesse and mercy. His Saints had their feet in the stocks, their hands in the gyves: Their heart was franke, their tongue was free. The Divell was then a prentise, and had not learned to gag: Their heart was inditing a good matter: Their tongue was the pen of a readie writer. At mid-night, they were waking. What did they while they waked? did they howle for griefe and paine? complained they of their contumelies? accused they the crueltie of the blood-thirstie Governors? blamed they the rigor of the pitiless laylour? No, No. They praied; they sang praises unto God so loud, that the prisoners heard them. Then (O marvellous power of God!) *suddenly there was a great earthquake: the foundations of the prison were shaken: all the doores were opened, and every mans bands were loosed.* If they had beene unbound, if they had walked with full libertie up and down in the prison; if they had taken hold of the pillars thereof, as Samson did, and shaken them, the miracle had not bin so conspicuous: but when they are throwne downe into the lowest prison, when they are loaden with cloggs, when they are bound so fast that they cannot budge, when through their onely prayer the earth trembleth, the foundations of the darke dungeon skip like a yong Vnicorne, when all the prisoners bands burst, and are broken asunder, as a threed of Tow is broken when it toucheth the fire; when all those which were tyed, were loosed, and the laylor who had bound them, was himselfe tyed with terrour and despaire, and finally delivered from the bondage of sinne, and honoured with the glori-

glorious libertie of the children of God, by the preaching of these two most contemptible prisoners; Gods power shined more bright than the Sunne in the fairest Summers day, and shewed it selfe alwayes most wonderfull.

Can yee but wonder, when yee see^k *Felix* sitting to judge *Paul*, and yet trembling at the words which *Paul* spake, as if *Paul* had judged him? when *Festus* is amazed, and *Agrippa* is almost perswaded, by this prisoner arraigned before them, to be a Christian? The Doctor is tyed; his speech is on wings, and flyeth abroad: the Preacher is shut up in prison; his doctrine runneth swiftly everie where. Can yee binde the beames of the Sunne, and imprison them? when that shall be done, Tyrants shall shackle the Gospel, and unfeather it that it flye not.

k Act. 24.
25.
l Act. 26.
24, 28.

Ye may behold the same marvell of Gods power, mercie, & wisdom in the rest of the Apostles, & in the whole Christian Church. ^m Learning hath beene instructed by ignorance: Wisdom hath beene confounded by foolishnesse. By weakenesse, the might of the world hath bin destroyed: ⁿ everie thought is brought into captivitie to the obedience of Christ; and in us, unto this day, is fulfilled that which the Lord said to *Paul*, *My strength is made perfect in weakenesse*: That both in the conversion of the world, and protection of the Church, *the excellencie of this power may bee of God, and not of us.*

m 1. Cor.
1. 27, 28.

n 2 Cor.
10. 5.

o 2. Cor.
12. 9.
p 2. Cor. 4.
7.

XVI. Where then are they which judge of a mans blisse and happinesse by his prosperitie, & esteeme those who with *Paul* and the rest of the Apostles, *hunger and thirst, are naked, are buffeted, have no certaine dwelling place, &c.* to be miserable, unhappie, and as odious to God, as they are haynous to men? Will they say, that to be corrected of God is a token of his wrath? But ^r the wise man and ^s the holy Apostle say farre otherwayes, *My sonne, despise not thou the chastening of the Lord, and*

q 1. Cor. 4.
11.

I
r Pro. 3. 11,
12.
s Heb. 12.
5, 6.

saunt not when thou art rebuked of him: for whom the Lord loveth he chasteneth, & scourgeth everie son whom he receiveth. Are ye not the sonnes of God? Looke to all Gods children who have been before you: Have they not all groined under Gods chastising hand, some in one manner, some in another? Therefore if ye endure chastening, God dealeth you as with sonnes: for what sonne is he whom the father chasteneth not? Then when ye aske, if God doth well to use you hardly; if yee be children, your question is answered: But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes.

Will they deny, that to bee kept from sinne is a very good thing? Let them consider, that we have had fathers of our flesh which corrected us, and we gave them reverence: Shall wee not much rather be in subiection unto the Father of Spirits, and live? for they verily for a few dayes chastened us, after their owne pleasure; but wee for our profit, that wee might bee partakers of his holinesse: that not onely wee may bee corrected of sinnes past, but also preserved and withholden from sinning in time to come, and so lead a godly life before God and men.

Now no chastening for the present seemeth to be ioyous, but grievous: Nevertheless, afterward it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby: Their faith, their hope, their charitie, their constancie, their patience, their humilitie, their devotion, are both tryed and exercised. Hath not experience taught you, that the vine, when it is bared at the root, purged; weeded, husbanded carefully, becometh more fruitfull, and at the vintage filleth the Vats with sweet wine? Even so, saith Christ, & my Father purgeth every branch that beareth fruit, that it may bring forth more fruit. Cast gold into the fire, and a Goldsmith shall make a ring of it. If yee will build a house for good service, for comeliness, for pleasure and honour, the stones must be hewen smooth, the timber must be squared & carved with the hammer & chisels:

Even

Even so God melteth and purifieth us in the fire of affliction, to make us precious jewels for his cabinet; he polisheth & smootheneth us with the hammer & chisel of tribulations, to make us living stones in his heavenly Ierusalem, wch groweth unto an holy Temple in the Lord.

XVII. It yee had seene the Churches of France in their affliction, ye should have marked in them a wonderfull change, and would have said, that these evils had befallen them for their greater good. Their damages were great, as ye have heard: but their advantages were greater. They became more honest, and meek, more heedfull to the word, more zealous to Gods service, more prone and bent to all the duties of charitie: All foolish and filthie talking was banished from their mouthes: their tongues infected no more the aire with lascivious and wanton songs: Sighing, sobbing, groning to God, was their delight; prayers, singing of Psalms, mutuall exhortations to amendment of life, was their ordinary speech. Those, whose habitation before that time was night and day in the Tavernes, departed not from the holy assemblies, crying to God for grace, mercie and peace, with fasting and prayers night & day. Drunkennesse gave place to sobriety, pride to humilitie, dissolution to modestie, crueltie to humanitie. Our enmities and dissensions were turned into kisses of charitie, into brotherly imbracements, into all indeavours and good offices of true friendship in the communion of Saints: Our doores were shut to all riot, dissolurenesse, insolencie: Our hearts were open to God: Our houses were become Churches, where God was religiously and with true zeale worshipped by parents and children, by maisters and servants, by old and young. The Papists saw it, and wondred: that the fire of persecution had not consumed, but kindled and inflamed our zeale: and some of them were converted. So wee were corrected, our devotion was increased, Papists

were amazed, God was glorified,

a Hcb. 12.
12.

b Pl. 91.7.

c Rev. 12.4

d 2.Sam.2.
23.

e 2.Sam.
20.11,12,
23.

f 1.Tim. 1.
18,19.

XVIII. *Wherefore^a lift up the hands which hang downe, and the feeble knees.* Though wee live here in peace, yet we have no lease of peace: yea, in this publike peace everie one should looke for a great sight of afflictions: flagging hands are not fit for the battel: trembling knees cannot stand fast and upright at a meeting & encounter of our enemies. Let us then imitate wise & prudent souldiers which in time of peace enure themselves, by the exercises of war, to sustain the brunt & coping of armed enemies in the day of battel. When^b a thousand shall fall at our side, and tenne thousand at our right hand: when^c the Dragon shall with his taile sweep the heavens, and cast to the earth the third part of the starres: when everie where yee shall see nothing but apostasies and defections of great men, of wise men, of Church men, which are starres in the heaven of the Church, stand not still gazing upon them, as^d *Ioabs* souldiers did upon *Hassael* whom *Abner* had slaine, and lost the fruit of the victorie: But as^e *Ioabs* servant removed *Amaza* whom *Ioab* had slaine, out of the high way into the field, & cast a cloth upon him, when he saw that everie one that came by him, stood still; and as he cryed, *Hee that favoureth Ioab, and hee that is for David, let him goe after Ioab*; whereupon all the people went on after *Ioab*, to pursue after the traitor *Sheba*: So let us remove all scandals from before our eyes, and casting upon them the cloake of forgetfulnesse, let us follow our Generall, our Lord *Iesus Christ* the Prince and Captaine of the Lords Host, who goeth before us fighting for the Lord our God against the Divell, sinne, and the world. Whosoever favoureth *Christ*, whosoever is for God, let him follow *Christ*. Let^f us all warre a good warfare, holding for shield, faith; and for sword, the word of God, not pausing on these *Hymenees* and *Alexanders*; which loosing the rudder of a good conscience, what wonder if they have made shipwrack

wrack of their faith : yea, let us tread upon their stinking carkases, and trampling on the gashly examples of their lamentable revolts, let us g presse toward the marke for the price of the high calling of God in Christ Iesus; That being, through Gods powerfull and mercifull assistance, each of us enabled to say truely with *Paul*, ^h *I have fought a good fight, I have finished my course, I have kept the faith*, wee may thereupon inferre this sweete and blessed conclusion with *Paul*; Henceforth there is laid up for me a crowne of righteousness, which the Lord the righteous Iudge shall give mee at that day, and not to mee onely, but unto them also that love his appearing.

g Psal. 3.
14.

h 2. Tim. 4.
7.8.

XIX. O almightie and most gracious Father, bestow this saving grace upon this thy people which is here present before thee, through the all-sufficient merits of thy only and deare Sonne, and our only and most powerful Saviour Iesus Christ our Lord: to whom, with thee and the holy Ghost be all power, all honour, and all glorie for ever and ever. Amen.

S E R M O N V I.

Of the Lords Deliverances.

P S A L M XXXIV. XIX.

But the Lord delivereth him out of them all.

1. **T**He Church compared to the Moone, by reason of the vicissitude of her evils, & the Lords deliverances:

2. Whereof there be many examples in the old Testament,

3. And in the new.

4. Six principall points to be considered in the Lords deliverances.

5. The deliverer of the Church, is the L O R D; called IEHOVAH in the Heb. tongue.

6. The word IEHOVAH leadeth us to the knowledge of the eternitie of Gods being, and of that eternall vertue whereby he giveth being to all things, and namely to his promises.

7. All

7. *All the qualities required in a deliverer, are in the LORD.*

8. *Thence the righteous man receiveth a most sensible and unspeakable comfort*

9. *God alone is the deliverer of the Church, and needeth not the helpe of any.*

10. *What is the nature of his deliverances.*

11. *Exhortation not to feare men.*

12. *Exhortation to feare God alone.*

13. *Exhortation not to trust in men, neither living,*

14. *Nor dead, though they*

be in heaven.

15. *Exhortation to trust in the Lord alone.*


16. *Those who the Lord delivereth, are the Righteous only.*

17. *Their righteousness is no cause meritorious of their deliverances.*

18. *Notwithstanding, it is a righteous thing with God to deliver them, and that for three causes.*

19. *The Lord giveth many blessings and deliverances to wicked men, for righteous mens sake.*

20. *Exhortation to righteousness.*

I.  *xcellent and many are the titles wherewith the Church is adorned in holy Scripture: Amongst all, that wherewith shee is graced, when the wise King Salomon intitles her a faire as the Moon, is the fittest to expresse her condition in this world. She is faire indeed, & verie pleasant to behold, as the Moone is: Shee shineth among the people that walke in the darknesse of ignorance; as the Moone shineth in the night. Her shining light is intermixed with darke stains of sinne; as the bright shining light of the Moone is intermingled with blacke spots. She hath her spots of her selfe, as the Moone hath; but shee borroweth the light of immortallitie and of grace from the ay-during light of her brother, the Lord Iesus Christ; as the light of the Moone commeth from the Sunne. O Israel, thou hast destroyed thy selfe, but in mee is thy helpe, saith GOD to his Church.*

a Cant 6.
10.

b Amb.
Hexam. lib 4
cap. 8.

c Hof 13 9

Church. Sinne is of our selves : destruction and death is from our sinne. But ^dour helpe is from the Lord, ^{wch} made heaven and earth, even from the Lord Iesus, who is ^e the Sun of righteousness, ^f the day spring from on high, in whose wings is health, ^g in whose light wee see light, and through whose light ^h we shine as lights in the world: so that we say, ⁱ I live, yet not I, but Christ liveth in mee.

The Moone hath her rising and setting, and in each of them her increasing, her fulnesse, her decreasing, her disappearing for a few daies, when she is in her conjunction with the Sun: So the Church of Christ, rising in one place, goeth downe in another; and wheresoever shee riseth, is subject to manie variations, to growing bigger and bigger, to waning, to disappearing. Then, through the violence of persecutions, she is constrained to obey Gods commandement; ^k Come, my people, enter thou into thy chambers, and shut thy doores about thee: hide thy selfe as it were for a little moment, untill the indignation be overpast. Then wings are given her, ^l that she may flie into the wilderness, into her place, from the face of the serpent, and be nourished there for a time, and times, and halfe a time, even for the time of Gods good pleasure. Then having her backe turned to the world, & her face to God; then being in her conjunction with Iesus Christ her Sun, she possesseth in him a secret, but a most cleer & perfect light: Then is fulfilled in her that which is written in the Psalmes, ^m The kings daughter is all glorious within. She remaineth not alwayes thus: but after the few dayes of her vanishing out of the light of the world, like a bride coming out of her chamber, shee rejoyceth to begin her race againe, and to quicken with her light them that dwell in the valley of the shadow of death; having nothing firme, nothing constant in this world, but the inconstancie of her unsteadfast estate.

As there is a vicissitude and interchangeable course of light and darkenesse, of the day & the night, of Summer

S

and

d Psal. 121.
2.

e Mal. 1. 2.

f Luk 1. 78.

g Psal. 36.

9.

h Phil. 2.

15.

i Gal. 2. 20.

k Esa. 26. 20

l Rev. 12.

14.

m Psal. 45.

13.

n Ecclef.
1,6,9.

and Winter: Asⁿ the thing that hath bin, is that which shall be: and that which is done, is that which shall bee done, and there is no new thing under the Sunne; all things having in their inequality this equality that they goe and come, like the wind which whirleth about continually from the South to the North, and returneth againe according to his circuit: So the Church of God, so righteous men which are in the Church, have their alterations & changings from good to evill, from evill to good, and againe from good to evill; from prosperity to adversity, from adversity to prosperity by a perpetuall and most constant revolution, till the great and long looked-for day of refreshing come, and put an end to all our evils, ingulping them in the eternall joyes of heavenly goods. And therefore David telleth us in our text by forme of history, through his owne experience, and fortelleth us by forme of propheticie, that *Many are the Evills of the Righteous:*

But the Lord delivereth him out of them all.

I I. Peruse all the ancient histories, and yee shall finde that it hath ever been so. The first man was scarcely come out of Gods hands, and created after the likenesse of his maker, when Satan tempted, seduced, overthrew, and plunged him into an Ocean of evils and woes. Then he might have wept, because *Many are the evils of the Righteous*. Look how soon he is cast down to the ground by Satans malice, he is as soone lifted up by the mighty power of Gods hand, and the mercifull promise of the seed of the woman: Then he might have sung for joy, because *the Lord delivereth him out of them all*.

The promise was a prediction of the vicissitude of evils and of goods shared to the Church. ° *I will* (saith God to the serpent) *put enmitie betweene thee and the woman, and betweene thy seede and her seede: It shall bruisse thy head, and thou shalt bruisse his heele*. The seede of the woman, is Iesus Christ the righteous, and the Church of righteous men with him and under him. The serpent shall bruisse

o Gen. 3
15.

bruise the Churches heel : *Many are the Evills of the Righteous.* The seed of the woman shall bruise his head : *But the Lord delivereth him out of them all.*

¶ *Cain*, killing *Abel* his righteous brother, caused a heart-breaking sorrow to his righteous parents, *Adam & Eve*: *Many are the Evills of the Righteous.* God gave them another seed in stead of *Abel* whom *Cain* slew, and they called him *Seth*; *But the Lord delivereth him out of them all.*

p Gen. 4.8.
25.

When the world was drowned in a deluge of waters, *Noah* was constrained to see all his kindred, and all the children of God overwhelmed by the flood, and to lie prisoner in the Arke with his familie, & the space of a yeare among all kind of beasts, to save his life : *Many are the Evills of the Righteous.* At the yeares end God remembered him, & drying up the waters, brought him out of that captivitie, and established a new covenant with him : *But the Lord delivereth him out of them all.*

q Gen. 8.13

r Gen. 9.9.

f Gen. 12
1.4.
Heb. 11.8,9

¶ *Abraham*, obeying Gods calling, left his country, his kindred, and fathers house, and went out, not knowing whither hee went : hee sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles, which hee removed from one nation to another, from one kingdome to another people : His wife was twice ravished : the countrey people abused him : his nephew *Lot* rewarded his good deeds with unthankfulnes : with all this, his wife was barren, and hee had no children : *Many are the Evills of the Righteous.* In the midst of his afflictions, as it were in the fit of an ague, God gave him flocks, and herds, and silver, and gold, and camels, and asses, and men-servants, and maid-servants, in so great a number, that he armed of his servants borne in his owne house, three hundred and eightene for the rescuing of *Lot*. * *God suffered no man to doe him wrong, he rebuked Kings for his sake, saying, Touch not mine anointed, and doe my Prophet no harme.* Hee constrained them to render him his wife undefiled : he gave him a sonne in

t Gen. 24
35.

v Gen. 14.

14.
x Psal. 105
14, 15.

y Gen. 15.
13, 14.

his old age to make him laugh. *But the Lord delivereth him out of them all.*

God prophesied to *Abraham*, that *his seed should be a stranger in a land that was not theirs, and should serve them, and be afflicted by them foure hundred yeares.* So it was: And so was averred this saying of *David*; *Many are the evils of the Righteous.* Heare also the prophesie of the *Catastrophe*; And also that *nation whom they shall serve, will I iudge: and afterward shall they come out with great substance.* So was it also: *But the Lord delivereth him out of them all.*

When the people had taken possession of the land of promise flowing with milke and hony, how many times were they beaten, vanquished, subdued, oppressed by the *Philistines*, *Amorites*, *Moabites*, and other neighbors! *Many are the evils of the Righteous*: They cryed to God, and he heard their requelts; he sent them men clothed with his Spirit, which delivered them; he gave them as many dayes of peace, as they had of warre: *But the Lord delivereth him out of all.*

Ye have heard in what troubles, in what dangers, in what disquiet and perplexities *David* lived a great while after he was anointed King of *Israel*; and what afflictions he had in his owne familie: ye know also what was the event of them all, and that he spake by his owne experience, when he said, *Many are the evils of the Righteous, but the Lord delivereth him out of them all.*

2 Psal. 89.
30, 31, 32,
33, 34.

Ye have read the promise which God made to *David*; saying, *If his children forsake my Law, and walke not in my iudgements: If they breake my statutes, and keepe not my commandments: Then will I visite their transgression with the rod, and their iniquitie with stripes: Nevertheless, my loving kinnesse will I not utterly take from him, nor suffer my faithfulness to fail: my covenant will I not break, nor alter the thing that is gone out of my lips.* Thence it was, that *Dauids* children were often challened, ever delivered; that good Kings succeeded bad; that many afflictions were followed

with

with notable deliveries; that seventy yeares of captivitie ended in a most glorious and wonderfull libertie; that the foure hundred yeares following, had sadnesse seasoned with joy, teares mingled with laughter, speares changed into sithes, swords beaten into mattockes, prayers in the time of persecution ending in thanksgiving for peace; untill the land being destitute and void of righteous men, vomited out for ever and ever all her inhabitants: for wheresoever are righteous men, there *Many are the evils of the Righteous,*

But the Lord delivereth him out of them all.

III. The Christian Church hath succeeded both to the evils and deliveries of the Church of Israel and of Iuda; as the Lord himselfe hath experimented in his own person, and hath forewarned us: ^b *He was put to death in the flesh: Many are the evils of the Righteous. He was quickened by the Spirit: The Lord delivereth him out of them all.* He saith to us, ^c *Verely, verely, I say unto you, that yee shall weep and lament, but the world shall reioice: And yee shall bee sorrowfull, but your sorrow shall be turned into ioy. Ye shall bee sorrowfull, because many are the evils of the Righteous: your sorrow shall be turned into joy, because the Lord delivereth him out of them all.*

b 1.Pet.3.
18.

c Ioh. 16.
10.

I have declared to you how many evils the Christian Church suffered at divers times by ten bloody persecutions, by false brethren, by the wicked heresie of *Arrius*. But by divers means the Lord delivered her out of them all.

At last, the Antichrist is come, according to the Scriptures; and the prophesie of the revelation concerning ^d *the two witnesses of God, hath been fulfilled: where it is laid, that the beast that ascendeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them; that their dead bodies shall lie in the street of the great Citie three daies and a half; that the people and nations shall see them, and shall not suffer them to be put in graves; that they that dwell upon the earth, shall reioice over them,*

d Rev. 11.
7.&c.

and make merry, and shal send gifts one to another, because these two Prophets torm:nted them that dwelt on the earth: That after three dayes and an halfe, the Spirit of life from God, entred into them: and they stood upon their feet, and great feare fell upon them which saw them, and they ascended up to heaven in a cloud, and their enemies beheld them. Alas! what evils hath not the beast practised against these two witnessles, against the little handfull of those which professed the Gospel of Christ? How often hath she fought, vanquished, killed them? How often also hath God raised them from the dead in their successors? what was this last peace of France, but a most wonderfull resurrection?

The world for the first draught filleth a cup of good wine; but after that, it giveth nothing to drinke but poison of dragons, and the cruell venome of aspes. Contrariwise the Lord Iesus giveth the best wine last. Hee maketh sore, to bind up: he woundeth, to make whole, & He killeth, to make alive: Hee bringeth men downe to the grave, that hee may bring them up againe. Weeping ^h may endure for a night; but singing cometh in the morning. ⁱ They that sow in teares, shall reap in ioy. He that goeth forth, and weepeth, bearing precious seed, shall doubtlesse come againe with reioycing, bringing his sheaves with him. As in Mulicke contrary voices give a pleasant sound, & by a discordant concord make a most delectable harmonie: So these alterations and interchanges of evill & good in our lives, make the pleasures more acceptable, when God sendeth them; when, after that the righteous man hath beene shaken and tossed with afflictions,

The Lord delivereth him out of them all.

IIII. He which doeth this worke, is the LORD: his worke is *deliverance*: he whom hee delivereth, is the *righteous man*: The Evils out of which he delivereth him, are *all the evils* which befall him. Adde to these, *the maner how, and the time when* he delivereth the righteous man out of all his evils, & ye shall have six principall heads of doctrine

c Ioh 2.

10.

f Iob 5. 18.

g 1. Sam. 2.

6.

h Psal. 30.

5.

i Psal. 126.

6.

doctrine to be handled in the exposition of the second part of this text.

V. The deliverer of the Church is the LORD: The Hebrew word is IEHOVAH, which is Gods Name. The use of names is to put distinction between things that are of one kind: and therefore when *Iacob* asked of God what was his Name, he rebuked him, saying, *Wherefore¹ is it that thou dost aske after my Name?* The Jews say, that he would not tell him his Name, because the tongue of a mortall man neither should, nor can expresse it. For that same cause, say they, when *Manoah Samsons* father desired to know his Name, he repressed his curiositie with this answer,^m *Why askest thou after my Name; seeing it is wonderfull?* But to speak properly, he hath no Name, because hee is alone, and there are no other gods with him: His Name is his owne selfe; and therefore wonderfull above all wondering: And so he would have *Iacob* and *Manoah*, who tooke him for one of the Angels, to think of him.

But when *Moses* asked by what name hee should call him, when he should speak of him unto the children of Israel; he commanded him to say unto them, *E H E I E* ⁿ *hath sent me unto you*: which word in our Bibles is translated, *I A M*: In the greeke of the Septuagint, *ὁ ὢν*, *He that is*: which *Plato* learned in Syria, & called him *τὸ ὄν*, *That which is*: It is the first person of the future tense, and may be translated, *He that shall be*.

God spake further unto *Moses*,^p *Thus shalt thou say unto the Children of Israel; IEHOVAH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob, hath sent me unto you: This is my Name for ever, and this is my Memoriall unto all ages.* So God called himselfe, and so ^q *Moses* named him to the people, and to *Pharao*: who hearing the Name which he never heard before, answered, *Who is IEHOVAH?* *I know* **IEHOVAH**; and so despised God, whom by this new name he judg-
ed

1 Gen. 32.
29.

m Iudg.
13. 17, 18.

n Exo d. 3
14.

o Iustin, Co-
bortar. ad
Grac.

p Exod. 3.
15.

q Exod. 4.
30.

r Exod. 5.
1, 2.

ed to be a new God; though the Name was not new, but was from the beginning known to the Church, and God served by it.

Therefore the Iewes are too superstitious, when they maintaine it to be *so secret*, that no man can; and if any could, none should be so bold as to pronounce it. How it was pronounced, it is hard to tell: but that it was pronounced, we know by the relation of Pagans: for how could *Diodorus Siculus* know that the God of the Iewes was called I A O, if hee never heard that Name? And who doubteth, but the Latin Name I O V I S, whereby the Romans worshipped the God of gods, was taken from this Name I E H O V A H, which they pronounced as we would do, if it were written I O W I S? & it may be that the Hebrewes pronounced I H O W A, and not I E H O V A H. Surely *Clement Alexandrin.* though a Christian, miscarried, as well as *Diodorus Siculus* a Pagan, both in the writing, & in the pronunciation; when transposing the letters, he saith, that the name of foure letters which the Priests did beare on their foreheads, was I A O V.

V I. But he hitteth the marke when he writeth, that that Name signifies as much as *ὁ ὢν, καὶ ἐσόμενος, i. he that is, and that shall be*: God calling himselfe so, not to describe his essence, which is infinite and incomprehensible; but, as *Justin* observeth, to make an opposition between himselfe, and all other gods, which have no being at all. In our Bibles out of the Greek it is turned LORD. In the French Bibles it is most properly translated E T E R N A L L, because, though no name can expresse the essence of the least and most contemptible of all the creatures, farre lesse of the glorious Majestie of the Creator; yet it telleth us, that God hath an eternall being of himselfe, and so leadeth us to the consideration of the eternitie of his being.

Esaiah saith, that *he inhabiteth eternity*: and hee saith

of

f *Biblioth. li.*
1. part. 2.
cap. 5. *Apud*
Iudaos Mo-
ses à Deo, qui
voceitur
I A O, accep-
tas leges da-
re præ se fe-
rebat.
t *Clement*
Strom. lib. 5.

v *Iust. co-*
hortat. ad
Gracos.

x *Esay 57*
15

of himselfe exclusively to all those w^{ch} are called gods, *I am the first, & I am the last, & besides me there is no God.* For this cause John calls him, *He which is, which was, & which is to come:* He which was without beginning: *Before the mountains were brought forth, ere ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God:* He which is without alteration: *for with him is no variablenesse, neither shadow of turning:* And which is to come without end: *P Of old hast thou laid the foundation of the earth, and the heavens are the workes of thy hands: They shall perish, but thou shalt endure, yea, all of them shall waxe old like a garment: as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy yeares shall have no end.* And therefore he calleth himselfe in a most proper sense, *I am:* for neither loseth hee any thing by the time which is past: neither gaineth he any thing by that which is to come; but is ever like unto himselfe, is ever present with himselfe, having an eternall being of himselfe, from himselfe, in himselfe, to himselfe.

It is also the name of his almighty power, whereby he giveth being to all things. *Who hath measured the waters in the hollow of his hand, and meted out heaven with a spanne, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Have ye not knowne? have ye not heard? hath it not bin told you from the beginning? have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as a grasshopper: he that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the Princes to nothing; that maketh the Iudges of the earth as vanity.*

Moreover, it is the Name of his fidelity, constancie, and truth in all his promises, threatnings, commandments, exhortations, words, deeds. *For the LORD of hostes hath purposed, and who shall disannull it? And his hand is stretched out, and who shall turne it backe? And therefore*

1 Esa. 44. 6.
Esa. 48. 13.
m Rev. 1. 4.
n Psal. 90.

o Iam. I. 17

p Psal. 102
25, 26, 27.

q Exod. 3.
14.

r Esa. 40.
12, 11, 22,
23.

f Esa. 14.
27.

t Exod. 6.
2, 3.

v Exod. 15.
3.

x Exod. 12.
12.

y Psal. 91.
14, 15, 16.

z Num. 23
19,

a Psal. 147
45.

when he was to deliver his people out of the bondage of Egypt, according to his promises made to Abraham, Isaac, and Jacob, he said unto Moses, *I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God almighty; but by my name IEHOVAH was I not knowne to them.* Not but they knew him, and worshipped him with that Name, as you may reade in their lives: but he speaketh of an experimentall knowledge, and saith, that they knew him not, because in their time he had not given a reall being to the promises which he made them: which when he did by Moses, and had led his people thorow the red sea, they sang, *The LORD is a man of warre: the LORD is his Name.* where his Name IEHOVAH, is turned LORD. For that cause, when he threatned to smite all the first born in the land of Egypt, and promised to spare his owne people, hee said, *I am the LORD.* For the same cause, the Prophets ordinarily begin and end their prophecies of promises, & of threatnings, saying, *The LORD hath spoken, the mouth of the LORD hath spoken.* Whereunto I doubt not but David had regard, when he saith, that the LORD delivereth the righteous man out of all his evils: He hath promised to deliver him, saying, *Because he hath set his love upon mee, therefore will I deliver him: I will set him on high, because he hath knowne my Name: He shall call upon mee, and I will answer him: I will be with him in trouble: I will deliver him, and honour him: With long life will I satisfy him, and shew him my salvation.* He is the LORD, and will performe his promise: *God is not a man, that he should lie; neither the sonne of man, that he should repent: hath he said, and shall he not doe it? or, hath he spoken, and shall he not make it good?*

VII. In this Name then are comprehended all the qualities required in him who challenges the title of a Deliverer. He is All-wise, All-mighty, All-righteous, All good. All-wise: *Hee telleth the number of the starres:*

starres: he calleth them all by their Names: Great is our Lord, and of great power: his understanding is infinite: How much more knoweth he the plots of our enemies, & our evils? ^b Though the LORD be high, yet hath he respect unto the Lowly: but the proud he knoweth afarre off.

b Psal. 138.
6.

^a Almighty, without a peere in heaven among the Angels, in earth among the most dreadfull creatures, as the Church singeth: ^c For who in heaven can bee compared unto the LORD? Who, among the sonnes of the mighty, can bee likened unto the LORD? O LORD God of Hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them: The heavens are thine, the earth also is thine: As for the world, and the fulnesse thereof, thou hast founded them: Thou hast a mighty arme, strong is thy hand, and high is thy right hand. When wee complaine, and make our moane to God, ^d The floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves; we are taught to comfort our selves, and to say, The LORD, who is on high, is mightier than many waters: yea, than the mighty waves of the sea.

c Psal. 89.
6, 8, 9, 11, 13

d Psal. 93.
3, 4.

All-righteous, for ^e the LORD executeth righteousness and indgement for all that are oppressed.

e Psal. 103.
16.

All-good, and most willing to deliver us: for he is the LORD our God. ^f The mighty God, even the LORD, hath spoken, saying, I am God, even thy God: hee is appeased towards us, he is reconciled with us through the blood of the crosse of his deare Sonne: Our cause is his cause. Wee are persecuted for righteousness sake: Righteousnesse is the daughter of God. We are persecuted for the Gospel: The Gospel is his word. We are persecuted for Christs sake: Christ is his Sonne, his deare Soone, his onely Sonne. I say then, that he is All-wise, and can: All-mighty, and may: All-good, and will deliver us. Whatsoever he is, hee is it to us, and for us; because hee is the LORD our God. Hee hath delivered all our fathers & predecessors:

f Psal. 50. 1.
7.

g Psal. 22.

4.

h Psal. 106.

4.

predecessors. *g* Our fathers, saith David, trusted in thee: they trusted in thee, and thou didst deliver them: He will also deliver us. And therefore every righteous man prayeth, *h* Remember mee, O LORD, with the favour that thou bearest unto thy people: O visit mee with thy salvation, that I may see the good of thy chosen, that I may reioice in the gladnesse of thy nation, that I may glory with thine inheritance.

i Gen. 28.

15.

k Psal. 25.

16.

l Psal. 27.

10.

m Dan. 11

32, 45.

n Psal. 74. 1.

o Esa. 49.

14, 15.

p Dan. 12. 1

II X. Here is the comfort, here is the consolation of the Church, and of every righteous man in her, that God heareth their prayers, and delivereth them, even then, and namely then when they are forsaken of all men. Jacob was alone when he fled from his fathers house; because his brother *Esau* had vowed to kill him. Then the Lord appeared unto him in a dreame, and said unto him, *i* Behold, I am with thee, and will keepe thee in all places whither thou goest, and will bring thee againe into the land: for I will not leave thee, untill I have done that which I have spoken to thee of. David complaineth, that *k* hee was desolate and afflicted: yet hee seeketh comfort in the assurance of Gods assistance, and saith, *l* When my father and my mother forsake me, then the LORD will take me up. What extremitie was the Church brought into, under the persecution of the cruell Tyrant *Antiochus Epiphanes*, *m* who corrupted by flatteries such as did wickedly against the covenant, and afflicted those which were upright, so cruelly, and so puissantly, that there was none to help them? Then the Church prayed, *n* O God, why hast thou cast us off for ever? why doth thine anger smooke against the sheepe of thy pasture? Then Sion said againe, *o* The LORD hath forsaken me, and my LORD hath forgotten me. Then the Lord answered againe, Can a woman forget her sucking child, that she should not have compassion on the sonne of her wombe? yea, they may forget, yet will I not forget thee. For then was fulfilled that Prophecy of Daniel: *p* At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble,

ble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke. Who is this Michael? who like unto God? who but our Lord Iesus Christ, the great Prince which standeth and fighteth for his people, when they can neither stand nor fight for themselves?

Was it not hee which cryed from heaven to *Saul*, *q Saul, Saul, why persecutest thou me?* When an hoste came from the King of Syria, and compassed the Citie of *Dothan* where *Elisha* was, to take him, his servant was affrighted, and said, *r Alas! my master, how shall we doe?* But hee answered, *Feare not: for they that be with us, are moe than they that be with them.* After the same manner, when the king *Hezekiah* was brought by *Senacherib's* army to such a pinch, that he was constrained to inclose himselfe within the walls of *Ierusalem* for the safetie of his life, all his kingdome being taken from him, and having no power to resist, fortified himselfe in the Lord his God, and heartened his people, saying, *t Be strong and courageons, bee not afraid, nor dismayd for the King of Assyria, nor for all the multitude that is with him, for there be moe with us, then with him. With him is the arme of flesh, but with us is the LORD our God to helpe us, and to fight our battells.* Yee see a good and godly king: see also a good and godly people: *And the people rested themselves upon the words of Hezekiah, king of Iuda. i.e. notwithstanding their weakenesse and fewnesse, they leaned upon God, and were delivered.*

S. Raul with good reason did complaine of all his followers, that at his first answer before *Nero*, *r No man stood with him, but all men forsooke him.* Was he for that destitute, and left alone? *Notwithstanding*, saith he, *the Lord stood with me, and strengthened me.* And therefore when he saw all the powers of hell, and all the malice of the earth uncoupled after poore Christians, hee defied them, saying, *v If God be for us, who can be against us?* E-

q Act. 9.4.

r 2. Kin. 6.
15. 16.

t 2. Chthon.
32. 7. 8.

r 2. Tim. 4.
16.

v Rom. 8.
30.

x Psal. 27.
1, 3.

y Ioh. 16.
32.

a Esa. 36.
18, 19, 20.

b Esa. 37.
23, 29.

c Dan. 5.
15, 17, 29.

ven as David said: * The LORD is my light, and my salvation, whom shall I feare? The LORD is the strength of my life, of whom shall I be afraid? though an hoste should encampe against me, my heart shall not feare: though warre should rise against me, in this will I be confident: and as Iesus Christ said to his Disciples, y Ye shall leave me alone: and yet I am not alone, because the Father is with me. He is not alone, who hath God with him.

IX. *Senacherib* was mad, when hee sent *Rabshakeb* to blasphemethe Lord, and to say to the inhabitants of Ierusalem: ^a Beware lest *Hezekiah* perswade you, saying, The LORD will deliver us, &c. Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they amongst all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Ierusalem out of my hand? But the Lord answered him, ^b Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel, &c. Because thy rage against me, and thy tumult is come up into mine eares, therefore will I put my hooke in thy nose, and my bridle in thy lips, and I will turne thee backe by the way by which thou camest. Then *Hezekiah* might have served him in his owne dish, and asked him, Where is *Nisroch* the god of Assyria? hath he delivered thee out of the hands of the Lord our God? *Nebuchadnezzar* was so furious, and besides himselfe, that in his rage he asked of *Shadrach, Meshach, and Abednego*, ^c Who is that God that shall deliver you out of my hands? They answered, Our God whom wee serve is able to deliver us: and hee learned ere long to spell that lesson, and to say, There is none other God that can deliver after this sort.

In France, the Papists seeing our scarcitie and needines, lack of men, lack of treasures which are the sinews of the warre,

warre, did cast in our teeth, that we had but God for all kind of pottages, *i.* for all purposes: for men, God; for treasures, God; for holds and fortresses, God; for all helpe, for all reliefe, God. O Lord, ^d remember this, that the enemy hath reproached the LORD, and that the foolish people hath blasphemed thy name. O the good pottage, O the excellent restorative, wherein the principall ingredient is God, wherein God is the onely ingredient! ^e for who is God, save the LORD? or who is a rocke, save our God? The souldiers relye upon the warineesse and watchfulnesse of their Captaine. The flock sleepeth in peace under the staffe of their Shepheard. Passengers, which saile in great waters, are without feare under the protection and care of a well-experienced Pilot. Little children dread no ill when they are fast by their fathers.

We fight under the Standard of him, who is ^f the LORD of hosts. Antigonus king of Syria, being ready to give battell by sea, hard by the Isle called *Andros*, answered to one of his men, who advertised him, that his enemies had more ships than he, ^g For how many ships reckonest thou me? for the dignitie of the Generall is much to be esteemed, when it is sorted with prowesse and experience. Where is there prowesse, where experience, if it be not in God? ^h He is wise in heart, and mighty in strength: who hath hardned himselfe against him, and hath prospered? Therefore when our enemies threaten us with their armor & armies, we send them the defiance of the ancient Church, ⁱ Associate your selves, O ye people, and ye shall bee broken in peeces: & give eare, all ye of farre countries: gird your selves, and ye shall be broken in peeces: gird your selves, & ye shall be broken in peeces: take counsell together, and it shall come to nought: speak the word, and it shall not stand; for God is with us.

We are his sheepe, and he is the shepheard, ^k the keeper of Israel which shall neither slumber nor sleepe: of whom, and to whose eternall glory, we sing, ^l The LORD is my shepheard, I shall not want: he maketh me to lie downe in greene pastures:

d Psal. 74.
18.

e Psal. 18.
31.

f 1. Sam. 15
45.

g Plutarch
in Pelopida.

h Iob 9. 4.

i Esa. 8. 9, 10

k Psal. 121.
4.

l Psal. 23.

1, 2, 3, 4.

pastures: he leadeth me beside the still waters: hee restoreth my soule: he leadeth me in the paths of righteousness for his names sake. Yea, though I walke through the valley of the shadow of death, I will feare no evill: for thou art with me, thy rod and thy staffe they comfort me.

m Psal. 46.
23, 35.

n Mat. 8.
24, 25, 26.

The skiffe wherein we sayle, is his. Therefore will we not feare, though the earth be remooved, and though the mountains be carried into the middest of the sea, though the waters thereof roare, and be troubled, though the mountains shake with the swelling thereof: God is in the midst of her: shee shall not be mooved: God shall helpe her right early: the LORD of hosts is with us: the God of Iacob is our refuge. Selah. When the winds blow hard, when the tempest ariseth, and the waves cover her, if we cry to him, he will arise, and rebuke the winds & the sea, and there shall be a great calm.

o Luk. 11. 7.

p Esa. 63.
15, 16.

We are his children: he is our father, lying hard by the doore of his owne house, waking when wee sleepe, hearing us when we cry, rising speedily to helpe us when we call upon him. And therefore in our distresse wee cry unto him, p Looke downe from heaven, and behold from the habitation of thy holinesse, and of thy glory: where is thy zeale, and thy strength, the sounding of thy bowells, and of thy mercies towards me? are they restrained? Doubtlesse thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our Father: our Redeemer is thy name from everlasting.

q Psal. 3. 8.
r Esa. 43.
11, 13.

s Dan. 3. 29.

t Psal. 5. 12.

v Psal. 21.

19.

x Psal. 9. 9.

y Psal. 91.

2. 9.

X. Our Redeemer is his name, and his onely. a Salvation belongeth unto the LORD: all his deliverances are either temporall salvations from the evill of affliction, or eternall salvations from the evill of sinne: In the one and other sense is that true which he saith, r I, even I, am the Lord, and beside me there is no Saviour: for as none can deliver out of his hand, so none can deliver as he can. t He compasseth the righteous with favour, as with a shield: he v is strength to him that is weake, x a refuge for the oppressed, y a fortresse for those which are persecuted,

a shadow to those which are sun-burnt with afflictions, a most pleasant, strong, and well furnished habitation to those which are exiled for righteousness sake. To him onely belongeth that which David saith, ^a The Lord is my rocke, and my fortresse, and my deliverer: my God, my strength, in whom I will trust: my buckler, and the horne of my salvation, and my high tower.

a Psal. 18. 2.

His deliveries are not palliative cures, easing for a while, and not healing altogether; nor anodins, taking away for some houres all sense of paine, and not the paine it selfe. They are salvations, and as it were resurrections from among the dead. ^b He delivereth and rescueth, and he worketh signes and wonders in heaven and in earth. Such were the deliveries of Israel out of the land of Egypt, of David from Saul, of Hezekiah and Iosaphat from their enemies, of Shadrac, Meshac, and Habed-nego, out of the burning furnace, of Daniel from the power of the Lions, of his people out of the captiuitie of Babylon; such have ever been the deliveries of the Church; such was this last deliverie of the Churches of France.

b Dan. 6. 27.

XI. Having such a Deliverer, such a Redeemer, such a Saviour, let us neither feare men, nor trust in them; yea, let us not feare the divell himselfe. For the divell was not so hardie, as to doe violence to ^c Job, or ^d to enter into the swine, without Gods leave: The divels ^e are principalities and powers, and spirituall wickednesse in high places, and yet we should not feare all their spirituall and powerfull wickednes, because God, who is our deliverer, is stronger: Shall we then feare men which are borne, which live, which dye in weaknes? What can the mightiest of them all doe without the Lord? what can they all doe against the Lord? If he be with us, if he be against them, who shall be against us? who shall be for them?

c Job 1. 12.
d Mat. 8. 29
e Eph. 6. 12

What fearest thou? their multitude and number? If thou hast received grace to say with David, ^f the Lord sustained me, thou hast also received grace to say with him,

f Psal. 3. 5. 6

him, I will not be afraid of ten thousands of people that have set themselves against me.

What fearest thou? Their strength and great might? Could the Giants which were on the earth in the dayes of Noah, keepe themselves from the flood of Gods wrath? The people of Israel feared the people of Canaan, because these were men of great stature, and among them were the Giants, the sonnes of Anak, and they were as grasshoppers compared to them. Then Iosua and Caleb said to them, Feare not the people of the Land, for they are bread for us: their defence is departed from them, and the LORD is with us: feare them not. Conformably whereunto Iosuah cut off the Anakims, and destroyed them utterly with their cities, and there was none of them left in the land of the children of Israel. When Og king of Bashan came against the people of Israel with all his people, the people had occasion to feare: for Og was of the remnant of gyants: his bed-sted was of yron: the length thereof was nine cubits, and the breadth foure cubits, after the cubit of a man. But God said to Moses, Feare him not: for I will deliver him, and his people, and his land into thy hand. What did then all his greatness and tallnesse availe him? Could it hinder the children of Israel from singing to God, He slew famous kings: for his mercy endureth for ever; Sihon king of the Amorites: for his mercy endureth for ever; and Og the king of Bashan: for his mercy endureth for ever? When the Israelites saw the great and huge monster Goliath, the staffe of whose speare was like a weavers beame, and the head thereof weighed sixe hundred shekels of yron, they were dismayed, and greatly afraid. But David, led with another spirit, said to Saul, Let no mans heart faile, because of him: thy servant will goe, and fight with this Philistine: and he went with a sling in his hand; and with a stone which he slung at him, he slew him, according as he had said, The Lord saveth not with sword and speare: for the battell is the LORDS.

What fearest thou? their prudence, their wisdomes, their

g Gen. 6.

4, 7.

h Numb.

13, 32, 33.

Num. 14, 19

i Ios. 11, 21.

k Deut. 3.

1, 2, 11.

l Psal. 1, 36.

18, 19, 20.

m 1. Sam.

17, 47, 11,

32.

n Ver. 47.

their slight and shifting devices: Feare not. The Lord knoweth the thoughts of man, that they are vanitie. He bloweth upon them, and they vanish away with their authors. For there is no wisdom, nor understanding, nor counsell against the LORD: with him is wisdom and strength, he hath counsell and understanding: he leadeth counsellors away spoiled, and maketh the Iudges fooles: he remooveth away the speech of the trustie, and taketh away the understanding of the aged: hee powreth contempt upon Princes, and weakeneth the strength of the mightie.

Finally, he turneth man to destruction, and saith, Returne ye children of men. And therefore he saith to his children, when they feare the power of his enemies, 'Hearken unto me ye that know righteousness, the people in whose heart is my law: feare ye not the reproch of men, neither be ye afraid of their reviling: for the moth shall eat them up like a garment; and the worme shall eat them like wooll: but my righteousnesses shall be for ever, and my salvation from generation to generation. Wicked and mighty men build their designs upon the hope of long life, and learne not by so many examples of the mortality of the greatest among men, that the Lord bringeth the Princes to nothing, and maketh the Iudges of the earth as vanity: yea, they shall not be planted: yea, they shall not be sown: yea, their stocks shall not take roote in the earth: and he shall also blow upon them, and they shall wither, and the whirl-mind shall take them away as stubble. This was Achabs trust, when he commanded to put Micaiah in prison, and to feed him with bread and water of affliction, untill he came backe in peace; but Micaiah answered with great confidence, If thou returne at all in peace, the LORD hath not spoken at all by me. The wicked and malicious Apostate Julian threatned the Christians, whom hee called Galileans in derision, with many evils and mischiefs, as soone as he should come backe from his expedition against the Persians, trusting in the predictions of the Magicians, and in the ambiguous oracles of his gods:

o Psal. 94.
11.p Pro. 21.
30, 31.
q Iob 12.
13, 17, 20,
21.

r Psal. 90. 3

f Esa. 51. 7,
8.t Esa. 40.
23, 24.v 1. King.
22. 27, 28.

But the Christians feared him not, knowing that he was a mortall man, or, as *Athanasius* called him, *Nubecula cito transitura*, a cloud which is soone gone. *Henry II.* King of France, said that hee should see with his owne eyes *Anne de Bourg* burnt quicke: That same day he received at the tilting a stroake with a speare in the eye, whereof he died. His sonne *Francis II.* erected the scaffold for the martyrizing of the *Prince of Condé*, Prince of his owne blood. That same night a paine in his eare killed him, and the Prince escaped.

For these causes taken from Gods deliveries, & mens weaknesse and mortality, God forbiddeth us to feare men. * *Feare thou not*, (saith he,) *for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will helpe thee, yea, I will uphold thee with the right hand of my righteousness: Behold all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish, &c. for I the LORD thy God will hold thy right hand, saying unto thee, Feare not, I will helpe thee.* Such exhortations and promises are frequent in the Scripture, and upon them wee ground our selves when wee feare not men, yea wee seeke comfort and strength against feare, in Gods precedent deliveries. Of time past we say with *David*, * *I called upon the LORD in my distresse: The LORD answered mee, and set me in a large place.* Therefore wee conclude as hee did, for the time which is to come, *The LORD is on my side, I will not feare: what can man doe unto mee?*

XII. What then? shall we be without feare? Not so. *Say ye not, A confederacie to all them, to whom this people shall say, A confederacie: neither feare ye their feare, nor be afraid: Sanctifie the LORD of hostes himselfe, and let him be your feare, and him be your dread: Feare not men, for verily every man at his best state is altogether vanity: Surely every man walketh in a vaine shew: surely they are disquieted in vaine.* Feare God, of whom and to whom *Ieremiash*

x Efa. 40.
10, 11, 13.

y Psal. 118.
56.

a Efa. 8. 12,
13.

b Psal. 39.
56.

saith, ^c For as much as there is none like unto thee, O LORD, thou art great, and thy Name is great in might; Who would not feare thee, O King of Nations? for to thee doeth it appertain, for as much as among all these wise men of the nations, and in all their kingdomes, there is none like unto thee. Therefore as Christ said to his Disciples, so say wee to you, ^d Feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both body and soule in hell.

c Ier. 10. 6.
7.

d Matt. 10.
28.

XIII. As we should not feare men for the causes aforesaid, so should wee not for the same causes put our trust in them, as it is written, ^e Put not your trust in Princes, nor in any son of man, in whom there is no help. His breath goeth forth, hee returneth to his earth: in that very day his thoughts perish.

e Psal. 146.
3, 4.

First it is said, Put not your trust in Princes: wherefore? Are they not strong, mightie, wealthie? Hath not God said of them, and to them, ^f I have said ye are Gods, and all of you are children of the most High? All that is true. ^g God calleth those things which be not, as though they were: They are gods, but earthly gods, but weake and mortall gods: to whom God saith also in that same place, ^h But ye shall die like men, and ye that are Princes, shall fall like another. And therefore when in the vanity of their hearts they dare call themselves gods, God answereth them as he did the K. of Tyre, saying, ⁱ Thou art a man, and not God.

f Psal. 82. 6

g Rom 4.
17.

h Psal. 82.
7.

i Ezech. 28.
2.

That is the meaning of the words following, Nor in any sonne of man: The sonnes of men are men: the Princes are sonnes of men; they are men: And yee know, that ^k thus saith the Lord, Cursed bee the man that trusteth in men, and maketh flesh his arme. Be faithfull to your Princes: Obey and keepe their commandements, render to them their dues, tribute, custome, feare, honour; ^l give to Cesar that which is Cessars. Pray to God for them: but give not unto them Gods tribute. Render not to any creature the homage of trust, which is proper to God

k Ier 17. 5.

l Matt. 22.
21.

alone: Hee can deliver.

But as for the sonnes of men, *in them there is no helpe.* Though they bee called gods, none of them^m can by their godhead *adde one cubit unto their stature,*ⁿ nor by any *meanes redeeme their brother,* nor *give to God a ranfome for him.* Yea, after that^o *Alexander the Great* hath published abroad, that hee is sonne to *Iupiter Hammon*, when hee shall see the humor running downe from his wounds, he shall be constrained to say, This is *αἷμα*, and not *ἰχθῆρος*, the blood of a man, and not of God; and when he shall smell the stink of his owne filth, hee shall aske of his flatterers, The gods yeeld they such a sent? What gained *P Sapor* King of Persia, by taking to himselfe the proud titles of *King of kings, Brother to the Sunne and Moone, Partaker of the Starres?* &c. where is he now? hath his pretended brotherhood with the Sunne and Moone, his consanguinitie with the starres delivered him from the grave, where now death feedeth on him? Let *Herod* delight for a moment in the shouting and crying of his flatterers,^q *The voice of a God, and not of a man:* by &c by the wormes shall eate him quick, and constrain him to say to his claw-backes,^r He whom yecalled God, endeth his lifelike men, and this immortall dieth. Let the Canonists sawne on the Pope, and say that *he is neither God nor man:* he knoweth that he is the sonne of man, and wee know that he is the man of sinne; & that there is no help, that there is nothing but perdition in him. What is man, but vanity? *Surely men of low degree are vanity; and men of high degree are a lie: To be laid in the ballance, they are altogether lighter than vanitie.* And therefore^v *the helpe of man is vanity.* For this cause God cursed the lewes when they trusted to *Ægypt*, saying,^x *Woe to them that goe downe to Ægypt for help, and stay on horses, and trust in charrets because they are many: Now, the Ægyptians are men, and not God; and their horses flesh, and not Spirit. When the Lord shall stretch out his hand, both he that helpeth, shall fall; and bee that*

m Matt. 6.

27.

n Psa. 49. 7

o Plutarch.
in Alexand.

p Marcellin.
lib. 17.

q Aët. 12.

22, 23.

r Ioseph.
Antiq. lib.

19. cap. 7.

Euseb. Hist.

Ecclef. lib. 1.

cap. 9.

s 2. Thess.

2. 3.

t Psa. 60.

v Psa. 60.

13.

x Esa. 31. 1,

3.

is holpen shall fall downe, and they all shall faile together.

What if man had power and wil to help? for all that, trust not in him: His breath goeth forth, hee returneth to his earth: in that very day his thoughts perish: all his designes, & all the trust thou hadst in him, dieth with him: for then he cannot helpe himselfe, and how should he help thee? ^y Man, that is borne of woman, is of few dayes, and full of trouble: he commeth forth like a flower, and is cut downe: he flyeth also as a shadow, and continueth not. Wherefore^a cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of, that ye should put your trust in him?

y Iob 14.
1, 2.
a Esa. 2.
22.

XIIII. Must we not trust in men which are living, and which are with us, to helpe us? Much lesse should we trust in them which are dead: ^b Their love, their hatred, their envy, to mee, to thee severally, is now perished: neither have they any more portion for ever in anything that is done under the Sunne: ^c Their sonnes come to honour, and they know it not: & they are brought low, but they perceive it not of them.

b Eccles. 9.
6.

c Iob 14.
21.

I except not those, even those blessed soules which enjoy a perfect felicitie in the vision of God: for ^d they rest from their labours, and ^e are taken away from that which is evill; their felicitie consisting in this, that their minds are filled with the perfect knowledge of God, their hearts with his love, and all the powers of their soule are ravished with a perpetuall meditation and contemplation of his infinite goodnesse, which is never distracted with the disquieting cares of things which goe to and fro in this valley of miseries, and world of vanitie.

d Rev. 14.
13.
e Esa. 57. 1.

XV. In whom then shall we trust? In whom, but in the Lord? ^f It is better to trust in the LORD, than to put confidence in man: it is better to trust in the LORD, than to put confidence in Princes. David speaking of the forefathers of Gods people, saith of them, ^g Our fathers trusted in thee, they trusted, and thou didst deliver them. Of himselfe hee saith, ^h I will both lay mee downe in peace and sleepe: for thou LORD onely makest mee dwell in safety: Thou onely, not

f Psal. 118.
8, 9.

g Psal. 22.
4.

h Psal. 4. 9.

Abra-

i Psal. 18.
27, 28.

k Psal. 25.
15.

l Psal. 42.
11.

m Psal. 73.
25.

n Psal. 121
1, 2.

o Psal. 62.
11, 12.

p Psal. 46.
1.

q Psal. 30.
7.

r Jerem. 17
7.

s Pro. 18.
10.

t Psal. 9, 9,
10.

Abraham, Isaac, Jacob; not any Angell, any Archangell; not any living among men. Thou wilt save the afflicted people, but wilt bring downe high looks: Thou wilt light my candle; the LORD my God will lighten my darknes. And therefore mine eyes are ever towards the LORD, not towards the Saints, nor the Angels: for he shall plucke my feet out of the net: he is the health of my countenance, the helpe whereunto I looke, and my God: whom have I in heaven? and there is none upon earth, that I desire besides thee. And therefore hee saith againe, I will lift up mine eyes unto the hills, from whence cometh my helpe. Say not, that these hills are the Angells or Saints; for he addeth, My helpe cometh from the LORD, which made heaven and earth: from the LORD alone. God hath spoken once, twice have I heard this, that power belongeth unto God: also unto thee, O LORD, belongeth mercy: Power and mercy, two qualitties required in our Redeemer, Deliverer, and Saviour, and belonging to God alone; who may deliver us, because power is his; & will deliver us, because mercy also is his. God is our refuge and strength, a very present helpe in trouble.

Therefore let worldlings trust in their chariots, and in their horses: let Papists trust in Saints, in Angels, in Monks cowles; in merits we will remember the Name of the LORD our God, that we may be blessed. For blessed is the man that trusteth in the LORD, and whose hope the LORD is.

XVI. Let us onely take heede that wee bee of those whom the Lord delivereth. *The Name of the LORD is a strong tower: The righteous runneth unto it, and is safe. The righteous man hath many evils, but the LORD delivereth him.* I taught you in my first Sermon the characters and true markes of a righteous man: If when thou art afflicted, thou saiest with David, that the LORD will be a refuge for the oppressed, a refuge in times of trouble, consider and marke well how hee describeth these oppressed, to whom the Lord is a refuge. Read these words following, *And they that know thy Name, will put their trust in thee:*

for

for thou LORD hast not forsaken them that seeke thee.

I have seen many in their affliction bragging of Gods predestination, and saying, that Gods Elect cannot perishe. That which they say is true: for Gods Angell forewarning *Daniel* of the great troubles wherewith the Church was to be vexed by the Tyrant *Antiochus Epiphanes* said unto him, *v At that time thy people shall bee delivered, every one that shall be found written in the booke: And ye reade in the Revelation, that^x whosoever was not found written in the booke of life, was cast into the lake of fire: as also on the other side, that those onely enter into the holy City,^y which are written in the Lambes booke of life. But this predestination is hid in the unsearchable secrecy of Gods breast, and many bragge of it, which have no part in it. Therefore *David* will have us to enter into our owne breasts, and to search there the markes of our predestination, which God hath shut up in the unmeasurable and infinite depth of his own breast: ^a for whom he did predestinate, them he also called; giving them an effectuall and sanctifying knowledge of his most bleisled and holy Name: so that when he saith to them, ^b Thou art my people, they answer presently, The LORD is my God. This is to know God, and to seeke God, and *David* saith, that the Lord is a refuge to the oppressed, which know his Name, and seek him.*

This is the knowledge of faith, which taketh the blood of the Lambe of God, and ^c besprinkleth our soules with it: that ^k as when God saw the blood of the Paschall Lambe upon the houses where the Israelites were, he passed over them, and the plague was not upon them, when he smote all the first borne in the land of Egypt; so hee delivers us from the hands of our enemies, and the evils of this life, and of the life to come, by the vertue of that blood, according to the promise, ¹ As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water.

X

This

v Dan. 12.

1.

x Rev. 10.

15.

y Rev. 21. 27

a Rom. 8. 30

b Zech. 13.

9.

c Heb. 12.

24.

1. Pet 1. 2.

k Exod. 12.

13.

1 Zec. 9. 11.

m A. 15.9

n Psal. 7.
10, 11.o 1. Tim.
15.p Psal. 91.
14.q Psal. 85.9
r Psal. 103.
17, 18.f Psal. 116.
6.t 2. Pet. 2.
7, 8.u Ezech. 9.
4.

This faith ^m purifieth the hearts; it is the mother of up-
rightnesse and sinceritie before God in the performance
of all duties of the first and second Table: and therefore
if thou lookest for Gods deliverance, cleanse thy heart
in such sort, that thou may bee able to say with David,
ⁿ My defence is of God, which saveth the upright in heart: for
God judgeth the righteous, and God is angry every day against
the wicked.

From this knowledge, and faith unfained, commeth
charitie; a vehement love of God, and of man for Gods
sake: and therefore God describeth the righteous man
whom he delivereth, by those two markes of knowledge,
and of love, saying, ^r Because he hath set his love upon me,
therefore will I deliver him: I will set him on high, because he
hath knowne my Name.

This love is conjoynd with a great reverence and re-
spectuous feare of God, and the keeping of his most
holy commandments in the simplicitie of an upright
life. Wilt thou then bee assured of Gods salvation?
^q Surely his salvation is nigh them that feare him. The mer-
cy of the LORD is from everlasting to everlasting upon them
that feare him, and his righteousness unto childrens children to
such as keepe his Covenant, and to those that remember his com-
mandments to doe them. ^f The LORD preserveth the simple.

Such righteous cannot with dry eyes behold the
sinnes of the world whereby God is exceedingly offen-
ded: but they mourne and weepe before God, and in
their weeping have a most sure marke of Gods love and
care towards them. When God turned the Cities of So-
dom and Gomorrha into ashes, ^t He delivered the righte-
ous Lot, who was vexed with the filthy conversation of the
wicked: for that righteous man dwelling among them, in seeing
and hearing, vexed his righteous soule from day to day with
their unlawfull deeds. When he was to destroy Jerusalem,
he gave commandment to his Angell, saying, ^u Go
thorow the midst of the Citie; thorow the midst of Ierusalem,
and

and make a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

If the righteous man sigheth for the abominations that be done in the world, hee is no way a complie in them: therefore God said to *Elijah*, ^x *I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*

x 1. King.
19, 8.

If these marks of a righteous man be in thee, they are sufficient to make thee partaker of Gods deliveries: he looketh not to thy qualities which make thee to bee redoubted or contemned among men. ^y *He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man: the LORD taketh pleasure in them that fear him, in those that hope in his mercy.* ^a The purple and finelinnen, sumptuous and dainty fare, mulicke and dancing could not deliver the rich man from the torment of hell, because he was wicked: Povertie, beggerie, nakednesse, pining sickness could not barre *Lazarus* from the everlasting pleasures of Paradise, because he was righteous. ^b *The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the upright shall deliver them: but transgressors shall be taken in their owne naughtinesse.*

y Psal. 147
10, 11.

a Luk. 16.
19.

b Pro. 11.
3, 4, 6.

c Deut. 9. 4

d Ezech.
10. 2, 14, 44
Ezech. 36. 22

XVII. The righteousness of the upright delivereth him, not as a cause meritorious of deliverie, as the Papists would perswade you, for it is stained with many spots and blemishes of sinne, as yee have learned in the first sermon; but as a quality requisite in him whom the Lord will deliver: for if we seeke the true causes of our deliveries, God saith first negatively, that ^c *it is not for our righteousness*: Next he saith affirmatively, that it is ^d *for his owne Names sake*. If temporall deliverie from the evill of affliction come not from our merits, can eternall deliverie from sinne and hell bee the merite of any

e Rom. 6.
23.

f Psal. 7. 8.

g Psal. 18.
19, 20.

h Ver 50.

i Psal. 143.
1, 2.

k Psal. 25.
18.

l Psal. 130.
2, 3, 4, 7.

mans righteousness? The bread for which we sweat, before we can have it to eate, is the gift of God; and wee aske it of God in that qualitie: and shall the bread of life be the reward of an hireling? No, no: *The gift of God is eternall life, through Iesus Christ our Lord,*

If Papists say, that David praieth, *Indge me, O LORD, according to my righteousness, and according to mine integritie that is in me,* and saith plainly, *The LORD delivered me, because he delighted in mee: The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me, &c.* Answer, that in these

and such like places which are infinite, he declareth that he was enriched with the qualities, wherewith hee that waites on the Lords deliverance, must bee graced; but speaketh nothing of the causes of his deliverance, which in the end of the 18. Psalme, he acknowledgeth to bee Gods free mercy, saying, *h Great deliverance giveth hee to his King, and sheweth mercy to his anoynted, to David, and to his seed for evermore.* And else where confesseth, that it is Gods righteousness, and not his, when he prayeth thus,

i Answer me in thy righteousness, and enter not into iudgement with thy servant: for in thy sight shall no man living be iustified. So he forsaketh all merits, and asketh grace, when in another part he prayeth, *k O bring thou me out of my distresses: looke upon mine affliction and my paine, and forgive all my sinnes.* Such prayers, are they not most frequent in the Psalmes? When the Papist singeth in the Church a *de Profundis*, if hee understand what hee saith, will he not be mooved to deny all merits, when he considereth this prayer of righteous David? *l Lord, heare my voice: let thine eares be attentive to the voyce of my supplications: If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest bee feared. Let Israel hope in the LORD: And why? because forsooth, there is a great deale of righteousness in Israel. Not so: why then? because with the Lord there is mercy,*

and

and with him is plentious redemption. Let us also acknowledge and confesse with heart and mouth, that ^m it is of the LORDS mercies that we are not consumed, because his compassions faile not.

X I I X. Though this doctrine of the nullitie of the righteous mans merits, and of the efficacie of the saving mercies of our righteous God, be most true, yet ⁿ it is a righteous thing with God to deliver the righteous man, ^r because being iust by nature, ^o he loveth righteousness, and hateth wickednesse, and is as sensible of the one to protect it, as of the other to punish it. ^p The eyes of the Lord are upon the righteous: and his eares are open unto their cry: the face of the Lord is against them that doe evil, to cut off the remembrance of them from the earth.

2. Because the cause for which righteous men suffer, is his, and his righteousness cannot but moove him to undertake the defense thereof. Vpon this foundation the Church made this prayer to God, ^q For thy sake are wee killed all the day long: we are counted as sheep for the slaughter: awake, why sleepest thou, O Lord? arise, cast us not off for ever.

3. Because he hath promised to deliver the righteous, and it is a part of his righteousness to keepe his promise. Hence is this prayer of David, ^r Deliver mee in thy righteousness: ^s answer me in thy righteousness. Hence is this excellent saying of the blessed Apostle, I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for mee a crowne of righteousness, which the Lord the righteous Iudge shall give at that day, and not to me onely, but unto them also that love his appearing. Sweet ^v Bernard: How calleth he the crowne which hee presenteth to be laid up for him, the crowne of righteousness? Is it not because that which is promised gratis, of meere goodwill, is asked righteously, and as a thing due? Finally, he saith, ^x I know whom I have beleevd, and I am perswaded, that hee is able to keepe depositum meum, that which I have committed unto him. He calleth Gods promise his deposit, and because he bele-

m Lam.
3, 22.

n 2. Thes.
1. 6.
o Psal. 45. 7

p Psal. 34.
15, 16.

q Psal. 44.
22, 23.

r Psal. 71. 2.
s Psal. 143. 1.
t 2. Tim. 4.
7. 8.

v Bern. de
gratia &
libero arbi-
trio, in fine.
x 2. Tim. 1.
12.

Est ergo quā
Paulus ex-
pectat cor-
na iustitia,
sed iustitia
Dei, non sua.
Iustū quippe
est ut reddat
quod debet:
debet autem
quod pollici-
tus est. Et
hac est iusti-
tia de qua
præsumis
Apostolus,
promissio
Dei.

y Psal. 119
123.

z Gen. 7. 7.

a Gen. 6. 9.

b Gen. 18.

32.

c Gen. 19.

22.

d Gen. 17.

20.

e Gen. 30.

27.

f Gen. 29. 5

g Exod. 32.

14.

Num. 14.

13.

Plal. 106.

13.

h 2. King.

2. 12.

2. King.

13. 14.

i Act. 27.

24. 37.

k Rev. 6. 11.

ved him who had made the promise, hee redemands confidently the thing promised; promised through mercy, but now to be payed through righteousness: The crowne then which Paul looketh for, is the crowne of righteousness; but of the righteousness of God, not of his owne righteousness: for it is a righteous thing that he render that which he oweth: and hee oweth that which he hath promised: this then is the righteousness whereof the Apostle thinketh so well, even the promise of God. For this cause David called Gods promises, the word of his righteousness, saying, ^y Mine eyes faile for thy salvation, and for the word of thy righteousness.

XIX. Now God not onely delivereth the righteous man, but also delivereth wicked men, and fills them with many blessings for the righteous sake. ^z He saved Ham in the Arke, for Noah his fathers sake, ^a who was a just man, and perfect in his generations, walking with God. ^b If there had been tenne righteous men in Sodom, God would not have destroyed it for tennes sake, ^c neither could he destroy it as long as righteous Lot was in it. ^d Ismael was blessed for Abraham his fathers sake. ^e Laban confessed that the Lord had blessed him for Jacobs sake. ^f He blessed Potiphars house for Josephs sake. How often was the people of Israel saved from the fierie Wrath of God, through the prayers of ^g Moses? Were not ^h Elyah & Elisba, the Charet of Israel, and the horse-men thereof, more theedable to their people than an armie of horsemen? ⁱ God, gave he not to Paul all them that sailed with him, which were two hundred, threescore and sixteene soules? When it was said to the soules that were under the Altar, that ^k they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled. This is to teach us, that Gods Elect, and the righteous men which are in the world, are the upholders thereof; and that it must finish when they shal be taken away from it: as if ye pull from a ruinous house the props where-with it is supported, it goeth swiftly to the ground.

XX. There.

XX. Therefore let us above all things set our minds and hearts upon righteousness, and endeavour to attain to true holiness of life: that, as it was said to Abraham, *Thou shalt be a blessing*, so may we be a blessing both to our selves and others; namely, that in the darke day of Gods indignation, we may be^m able to stand in judgement, and with the congregation of the righteousⁿ enter into the gates of righteousness, and dwell forever^o in these new heavens, promised unto us, wherein dwelleth righteousness, and that through the most precious and powerfull merits of our onely Lord and Saviour *Iesus Christ the righteous*: to whom with the Father, and the holy Ghost, be all praise, glory, and honour, both now and evermore. Amen.

1 Gen. 12. 2

m Psal. 1. 5.

n Psal. 118.

19. 20.

o 2. Pet. 3.

13.

p 1. Ioh. 2.

2.

S E R M. VII.

Of the infinite number, and of the divers meanes
of the Lords deliveries.

P S A L M XXXIV. XIX.

But the Lord delivereth him out of them all.

THe righteous mans evils, and the Lords deliverances, are the exposition of Sampsons riddle.

1. As many evils, as many deliverances; yea, of each evil many deliverances.

3. Exhortation to hope and trust in the Lord.

4. The Lord delivereth by meanes, against meanes, without meanes.

5. He delivereth by weak meanes, as by flight, whereof shall be spoken in the next Sermon.

6. He opposeth men to men, and delivereth his Church by the sword.

7. He maketh his creatures of all kinds to fight for his Church.

8. He is wonderfull in the delivering of his Church, against the nature of the meanes,

9. He delivereth also without meanes.

10. When his Church is destitute of all helpe, and of all hope, hee alone delivereth her without any visible helpe.

11. When

11. *When the righteous man is overcome, he overcometh his enemies, and so is delivered,*

12. *As it is most evident by the examples of Shadrach, Melchah, and Abednego,*

13. *Of Eleazer,*

14. *Of the seven brethren, and of their mother, mentioned in the second book of the Mac-*

cabees,

15. *As also of Christians in great number, as of Steven,*

16. *Of many Martyrs in the Primitive Church,*

17. *And since the reformation.*

18. *Such victories come of faith, love, and zeale.*

19. *Prayer.*

a Iudg. 14.
14.



His text is a cleere exposition of Samsons riddle,^a *Out of the eater came forth meate, and out of the strong came forth sweetnesse:* afflictions are the eaters, and as it seemes to men, the destroyers of the righteous man: and what is stronger than death? what meat so good, so seasonable, of so excellent a relish as comfort in affliction, as joy in the midst of sorrow, as glory and honor in shame? what so sweet, as to find heaven in hell, content in discontent, life in death? *Many are the evils of the righteous man:* There is the roaring Lyon rising up against him: not one lyon, but many: there is the eater, or rather there be the eaters^b which walke about seeking to devour him; *But the LORD delivereth him out of them all:* there is meate, there is sweetnesse. In darknesse, hee findeth light, in weaknesse strength, in despaire hope, in trouble peace of conscience, in raging and roaring furie patience, in evill good, in the divels most grimme and dreadfull mannonr, the joyes and pleasures of paradise, in all his afflictions most powerfull, most wonderfull, most joyfull deliveries: his afflictions are many, *But the Lord delivereth him out of them all.*

11. His afflictions are many, they are almost infinite, they are enchained, and follow one another so hard & so

b 1. Pet.
5.8.

so nigh, that he complaineth with *Iob* in his griefe, & *Hee* will not suffer mee to take my breath, but filleth mee with bitter-
nesse. But who can relate the Lords deliveries and salva-
tions, whereof *David*, which had passed thorow so ma-
ny evils, confessed that *he knew not the number*. I thinke
not that any affliction severally, that all the afflictions
which are incident to men, though they were camped and
set in battell against thee, can surmount his force and
good will towards thee.

Fearst thou to starve for hunger? Commanded he
not the Ravens to feed *Elijah* at the brook of *Gherith*?
increased hee not the handfull of meale in the widows
barrell, and the little oyle which was in her Cruse? *Hee*
giveth to the beast his food, and to the young Ravens, which cry,
and shall he for sake thee, for whom his deare Sonne *Iesus Christ*
is dead? Behold, the eye of the Lord is upon them that feare
him, upon them that hope in his mercy, to deliver their soule
from death, and to keepe them alive in famine. Art thou dried
up with thirst? Remember that he opened *Agars* eyes,
and shee saw a well of water: That he smote the rock
in *Horeb*, and the waters gushed out, they ranne in the
drie places like a river, and quenched the thirst of his
people; that he clave one of the grinders that was in
the jaw-bone of the asse, and made water to come there-
out for *Samson*.

Fearst thou the plague, which round about thee ma-
keth havock of man & beast, and wouldst, but canst not,
practise the comon precept, *Cito, longe, tarde, Quickly, far,*
late? The heat of the Sun, the moistnes of the Moon, do
they annoy thee? Thou shalt not be afraid for the terror by
night, nor for the arrow that flecth by day, nor for the pesti-
lence that walkes in darknes, nor for the destruction that wasteth
at Noone day: A thousand shall fall at thy side, and tenne thou-
sand at thy right hand: but it shall not come nigh thee. The
Lord is thy keeper: the Lord is thy shade upon thy right hand.
The Sonne shall not smite thee by day, nor the Moon by night.

c *Iob* 9. 18.

d *Psal* 71. 15.

e 1. *Kin*. 17 4, 6, 14.

f *Psal* 147. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g *Psal* 33. 18, 19.
l *Gen*. 21. 19.
m *Exod*. 17. 6.
Psal 105. 41
n *Iudg*. 15. 19.

o *Psal* 91. 5, 6, 7.

p *Psal* 121. 5, 6.

q Psal. 56. 8

r Psal. 147.

2.

f Esa. 43. 6.

t Gen. 46. 4

v Gen. 41. 9

x A&. 12. 7

y A&. 16.

26.

a Pissacu.

b Psal. 107.

25, 26, 27,

&c.

c Mattha. 8.

25, 26.

Art thou exiled for Christs sake? Art thou contrai-
ned to live amongst a people, whose tongue thou under-
standest not? God, who ^q numbered Davids wandrings, ^r will
gather together the outcasts of Israel: ^t Hee will say to the
North, Give up: and to the South, Keepe not backe: bring my
Sonnies from farre, and my daughters from the end of the
earth. In the meane while he will follow thee in thine
exile, and blesse thee, as ^e he went downe with Iacob in-
to Egypt, and blessed him there.

Art thou cast in a low pit, wherethou sittest in dark-
nesse and in the shadow of death being bound in stockes
and fetters, among swearers, blasphemers, robbers, and
other malefactors? hee which put in ^v a Courtiers heart
to speak for Joseph, which sent ^x his Angel to deliver Peter
whom Herod had imprisoned; ^y Hee which shooke all
the foundations of the prison where Paul and Silas were
laid in the stockes, opened the doores, and loosed the
prisoners bonds, hath a thousand meanes to breakethe
gates of brasie, to cut the barres of iron in sunder, to
loose thy bands, and bring thee out of darknesse, out of
the dungeon of the shadow of death.

Art thou a seafaring man, one of those of whom ^a one
of the seven wise men said, that they are neither among the
living, nor amongst the dead, ever living within foure in-
ches of death, and therefore ever dying? When ^b God
commandeth, and raiseth the stormie wind, which lifteth up the
waves thereof: They mount up to the heaven, they goe downe a-
gaine to the depths, their soules is melted because of trouble:
They reele to and fro, and stagger like a drunken man, and are
at their wits end: Then they cry unto the LORD in their trou-
ble, and he bringeth them out of their distresses: He maketh the
stormie a calme, so that the waves thereof are still: Then are
they glad, because they be quiet: So he bringeth them unto their
desired haven. Do thou the like: cry to the Lord as the
Disciples did, ^c Lord save us, we perish; and hee will arise,
and rebuke the Windes and the Sea; and there
shall

shall bee a great calme.

Art thou fallen into the Turkes pitiless hands? Art thou taken in warre, and condemned to the miserable servitude of rowing night and day in the galleys, hearing and feeling nothing but whips whistling and reeling upon thy naked shoulders? Be of a good courage, and waite upon the Lord, who in his owne time will say of thee, as he said of Ioseph, ^a *I removed his shoulder from the burden: his hands were delivered from the pots: Thou callest in trouble, and I delivered thee: I answered thee in the secret place of thunder.*

d Psal. 81.
6, 7.

Thy heart is it torne in peeces with calumnies and revilings? The day shall come, I speake by mine owne experience, and therefore I say the day shall come, when thou shalt sing to God, ^c *O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sonnes of men! Thou shalt hide them in the secret of thy presence from the pride of man, thou shalt keepe them secretly in a pavillion from the strife of tongues.*

e Psal. 31.
19, 20.

The wicked, trayleth hee, hayleth he thee before the Iudges without cause? wonder not at that. ^f *The wicked watcheth the righteous, and seeketh to slay him. The LORD will not leave him in his hand, nor condemne him when hee is iudged: wait on the LORD, and keepe his way, and hee shall exalt thee to inherit the Land: when the wicked are cut off, thou shalt see it.*

f Psal. 37.
32, 33, 34.

Art thou sick of a mortall disease, as ^g *Hezekiah* was? turne thy face to the wall, as he did: pray unto the Lord, as he did: Cry to God as *David* did, ^h *LORD be mercifull unto mee, heal my soule, for I have sinned against thee, and he will send his word, and heal thee, and deliver thee from the tombe.*

g 2 Kin. 20
1, 2.
h Psal. 41. 4
i Psal. 107.
30

Seest thou the evill dayes of warre? be not discouraged, but say confidently upon that which thou hast seen in France, of that which thou shalt see in the Palatinat,

k Pſal. 46. 7.
8, 9, 10, 11.

l Pſal. 76.
12.
m Pſal. 74.
13, 14.

n Zech. 1.
19, 20, 21.

o Eſa. 30.
20, 21.

p Pſal. 110.
2.

q Pſal. 103.
1, 2, 3.

k The LORD of hoſts is with us : the God of Iacob is our refuge. Selah. Come, behold the works of the LORD, what deſolations he hath made in the earth : He maketh warres to ceaſe unto the end of the earth : He breaketh the bow, and cutteth the ſpeare in ſunder : he burneth the chariot in the fire. Bee ſtill, ſaith he, and know that I am God : I will be exalted among the Heathen : I will bee exalted in the earth : The LORD of hoſts is with us : The God of Iacob is our refuge. Is there any thing impoſſible to the LORD ? *l* He ſhall cut off the ſpirit of Princes : Hee is terrible to the Kings of the earth. After ſo many deliveries we ſing to the glory of his power, *m* Thou diſt divide the ſea by thy ſtrength, thou breakeſt the heads of the Whales in the waters : Thou breakeſt the heads of Leviathan in peeces, and givest him to bee meat to the people inhabiting the wilderniſſe. If there riſe *n* foure hornes to ſcatter Iudah, Iſrael, and Ieruſalem, there ſhall alſo ariſe foure ſmiths to fray and break them : how often have we ſeene ſuch things ! Wee ſhall ſee them againe and againe, for the Lord of hoſts is with us.

Can there any affliction ſo great befall us, as to be deprived of Gods Word ? your fathers felt the pricke and ſmart of it in Philip the ſecond, Charles the ninth, and Queene Maries dayes. Now is fulfilled in France and in the Palatinat the prophetic of Eſaiah, *o* Though the Lord give you the bread of adverſitie, and the water of affliction, yet ſhall not thy Teachers bee removed into a corner any more, but thine eyes ſhall ſee thy Teachers : and thine eares ſhall heare a voice behind thee, ſaying, This is the way, walke ye in it, when ye turne to the right hand, and when ye turne to the left. Bleſſed bee God, who in this countrey giveth us the bread of his Word, the bread of proſperitie. He ruleth there in the miſt of his enemies. Here hee is like a father in the miſt of his children.

q The greateſt of all our evils, is ſinne. And we ſing unto him morning and evening with heart and mouth, *q* O my ſoule, blaſſe the LORD, and all that is within mee bleſs
his

his holy Name : Blesse the LORD, ô my soule, and forget not all his benefits, who forgiveth ALL thine iniquities, who healeth ALL thy diseases, &c.

Hast thou any other evill wch neither is in my knowledge, nor in my memorie? Hee who made the sea dry land, and whose right hand dashed in peeces Pharaoh and his hostes: He that made the waters of Iordan rise up upon an heape, and stand still, even then when they overflowed all the bankes: Hee who gave refreshing to the three Confessors in the midst of the burning furnace: He who delivered Daniel from the jaws of the Lions: He who kept Ionah alive in the Whales belly, and turned into a custodie that hell where he looked for present death: Hee who putteth breath into drie bones, who tyeth them together with sinewes, who covereth them with flesh and skin, who by a marvellous resurrection setteth them upon their feete, and maketh them an exceeding great armie, is not like unto Isaac, unto whom Esau said, Hast thou but one blessing, my father? bles me, even me also, O my father: As hee hath judgements blaid up in store, and sealed up among his treasures: so hath he a good treasure of deliveries, which cannot bee dryed up. Who can utter the mighty actes of the LORD? who can shew forth all his praise? How precious, ô God, are my thoughts of them! how great is the sum of them! If I should count them, they are no in number than the sand: when I awake, I am still with thee: my spirit cannot conceive the number of thy deliveries.

III. I say then to you all, as David said of old to his people, Let Israel hope in the LORD, for with the LORD there is mercy, much good-will to deliver your brethren which are now afflicted, and to deliver you when hee shall also sit as a refiner to try and purifie you: And with him is plentious redemption: With him is force & strength to redeeme: he may doe it, he can doe it, he will doe it. Hee shall redeem Israel from ALL his iniquities. He will not suffer you to be tempted above that you are able, but wil with the

r Exod. 14.

21.

Exod. 15. 4.

6.

f Iosh. 3. 15.

16.

t Dan. 3. 25

v Dan. 6.

21.

x Ion. 2. 2.

11.

y Ezech. 37.

73, 9, 10.

a Gen. 27.

38.

b Deu. 32.

34.

c Deu. 28.

32.

d Psal. 106.

2.

e Psal. 139.

17, 18.

f Psal. 130.

7, 8.

g 1. Cor. 10

13.

h Psal. 121
7, 8.

temptation also make away to escape, that ye may be able to bear it. Yea^b the L O R D shall preserve thee from ALL evil: hee shall preserve thy soule: The L O R D shall preserve thy going out, and thy comming in, from this time forth, and even for evermore.

IV. But how shall wee keepe reckoning of the L O R D S deliveries, seeing the maner of them goeth beyond all our wit and understanding? for they are not all of one sort, and the least and smallest of them is wonderfull. Sometimes he worketh *by meanes*, that we neglect them not: Now and then hee giveth most miraculous deliveries *besides and contrarie to all meanes*, that wee put not our hope and confidence in them: Often hee delivereth the righteous man *without all meanes*, to teach us to trust in him onely.

V. His meanes are divers, and in their diversitie so many, that it is almost impossible to reduce them into certaine heads. In some ye see nothing but weaknesse; In others, might and strength: In some wisdom, in others follie: In each of them such a varietie, that neither am I able to expresse, nor ye to conceive them.

Hee saved Moses, David, Elyah, Iesus Christ, Paul at divers times, many zealous men among the Jewes under the bloody persecution of Antiochus Epiphanes, many Confessors and faithfull brethren among the Christians in the primitive Church; in our Fathers dayes and in ours, *by flight*, a most weak, tedious, and troublesome meane, but yet a meane lawfull and approved of him, as we shall see in the next Sermon.

i Psal. 33.
16, 17.

VI. *There is no King saved by the multitude of any host: a mighty man is not delivered by much strength: An horse is a vaine thing for safety, neither shall he deliver any by his great strength.* Yet God imployeth often men, horses, holls, for the safety of the king, & deliverie of his people, opposing men to men, flesh to flesh, vanitie to vanitie. Thus he introduced his people into the land of Canaan by Ioshua, & de-

delivered them often by the *Judges*, by *David*, and other good Kings: Thus after he had tryed the faith, patience, and constancie of the christian Church for the space of 3. hundred years by x. most heavy persecutions, he stirr'd up *Constantine the Great* to deliver them by the sword from their enemies.

In these skirmishes and combats men fight, but ^k the battell is the LORDS. It is he which giveth the victorie to them on whose side he is, as the scales of a ballance hang upon that side where there is most weight. This was that which *Moses* prophesied to his people, ^l The eternal God is thy refuge, and underneath are the everlasting armes: and he shall thrust out thy enemies from before thee, and shall say, Destroy them. This was the confession of the Church of Israel with prayer and thanksgiving; ^m Our Fathers got not the land in possession by their owne sword, neither did their owne arme save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob: Through thee will wee push downe our enemies. Through thy Name will wee tread them under that rise up against us: for I will not trust in my bow, neither shall my sword save mee: But thou hast saved us from our enemies, and hast put them to shame that hated us: In God wee boast all the day long, and praise thy Name for ever. Selah.

Looke on what side God is, there few are enow, there two are enow, there one is enough. Few are enow: *Gedeon* and three hundred men were sufficient against the *Midianites*, because ⁿ the LORD said unto him, Surely I will be with thee, and thou shalt smite the *Midianites* as one man. Therefore when hee was going to fight, hee commanded his souldiers to cry, ^o The sword of the LORD, and of *Gedeon*. First, the sword of the LORD, as being the principall combatant; Next, of *Gedeon*, as of a weak instrument in Gods hands; and as the *Midianite* dreamed, ^p a cake of barley bread, which tumbling into the host

k 1. Sam.
17. 17.

l Deut. 33.
27.

m Psal. 44.
3, 4, 5, 6, 7, 8.

n Judg. 6.
16.

o Judg. 7.
18.

p Vers. 13.

q 1.Sam.
14.6.

host of Midian, smote it, and put it to flight, Three hundred *Albigenses* of *Angrogne* defended themselves in a meadow against seven thousand Papists; and having no other armour but slings, gave them the chase. Two are enow, as 1 *Jonathan*, and the young man that bare his armour against the garrison of the Philistins. For, as hee saide, *there is no restraint to the LORD, to save by many or by few.*

r Iudg. 15.
15.

f Iudg. 16.
27,30.

t 2.Sam. 23
8.

When it is Gods pleasure to deliver by one, one is enough. *Samson*, with the jaw-bone of an Asse, slew a thousand Philistins, and pulling down the house upon three thousand of them, slew them all. Wonderfull were the exploits of *Dauids* Worthies, but principally of the first three; for each of them being alone, slew many hundred of Gods enemies, because God was with them.

v Psal. 44.
9,10.

But where God is not with men, there a great host is as weak as one man: And therefore when God drew himselfe back from the Iewes by reason of their sinnes, they made their moan, and said, *Thou hast cast us off, and put us to shame, and goest not forth with our armies: Thou makest us to turn backe from the enemy: and they which hate us, spoile for themselves.*

x 2.Kin. 19
35.

VII. Sometimes God armeth his creatures, and they fight against the enemies of his people either alone, or jointly with them. He fought against *Pharao* by turning of the river into blood, by Frogs, by Lice, by swarmes of Flies, by the murraine of Beasts, by the plague of Boyles and Blanes, of Haile, Thunder, and Lightning, of Locusts, and Darknesse: at last by his Angell, which smote all the first-borne of *Aegypt* from men unto the cattell. *Hezekiah* being inclosed in *Ierusalem*, and not able to resist against *Senacherib* & his army, *the Angell of the LORD went out, and smote, in the camp of the Assyrians, an hundred, fourscore, and five thousand.* When, of these champions of the heavely host, one alone doth so great deeds,

deeds, what would not doe all y^e Chivalrie of God, which is of twenty thousands, even of thousands of Angells, z^h which encampe round about them that feare God? Wherefore David prayed the Lord a to send his Angell to chase his enemies. b One Angell delivered Peter: a multitude of Angells delivered c Elifha, and carried d Lazarus into Abrahams bosome.

When Ioshua was fighting against five kings of Canaan, e the LORD cast downe great stones from heaven upon them, and they were moe which dyed with haile stones, than they whom the children of Israel slew with the sword. When in the divisions of Reuben there were great thoughts of heart, and sundry other tribes through lazinesse followed not Deborah and Barak in the warre against Iabin and Sisera, the heavens and the starres fought with them against those puissant enemies.

II X. Often God worketh besides all meanes, yea and against the nature of meanes. Ioseph is sold by his brethren, and cast into a loathsome prison, that he may be exalted to the highest glory that is in Kings Courts. The sea was a safegard to the people of Israel, even then when the Egyptians were overthrowne in the midst of it. The blowing of trumpets, and the burning lamps were fitter to discover Gedeon with his three hundred disarmed men to the hoste of the Midianites, than to discomfit it. The f blowing of rammes hornes was not so fit to cast downe the walles of Iericho, as to advertise the Citizensto be upon their guard, and to watch to hold them up. What could Davids sling serve against Goliaths speare? and who would not have mocked the three hundred Albigenſes fighting with slings against seven thousand men well armed, as if they had beene as many birds in a hemp-yard? It pleaseth God to deliver so, that his Church vaunt not against him, saying, g Mine owne hand hath saved me, and so relye upon the meanes, and make him a co-partner onely of the deliverie, and

Z

not

y Psal. 68.

17.

z Psal. 34. 7

a Psal. 35. 5.

b Act. 12. 7

c 2. King.

6. 17.

d Luk. 16.

22.

e Iosh. 10.

11.

f Iosh. 6. 4.

g Iudg 7. 2.

not author thereof. When the Lyons spare *Daniel*, when the fire beareth respect to the three Confessors, when the Whale swalloweth up *Jonah*, and three dayes, and three nights after, vomiteth him out of her belly upon the dry land without any harme, who can deny but that such deliveries were against the nature of meanes, and cannot be ascribed but to the most wonderfull power of God?

h Ver. 22.
i 2. Chron.
20. 2, 22,
23, 25.

I put in this ranke the confusion and disorder which God sendeth amongst his enemies, when he will deliver his people. The Midianites come to fight against Israel, but ^h the LORD set every mans sword against his fellow; even throughout all the host. When ⁱ the Moabites, Ammonites, and Idumeans with one consent sought to destroy *Iehoshaphat* and his people, the Lord troubled them with the spirit of division after such a manner, that the Moabites and Ammonites slew and destroyed the Idumeans, and after that, every one helped to destroy another: so that *Iehoshaphat* and his people had no more to doe, but to goe and take away the spoyle, and give thanks unto the Lord. How often, by such divisions, God hath saved the reformed Churches in forrein nations, and namely in *France*, we all know.

k Pro. 16. 7.

l Gen. 33. 4

IX. When God delivereth against the nature of meanes, he will teach us that he standeth not in any need of meanes when his pleasure is to deliver. And therefore now and then he delivereth without meanes. ^k When a mans wayes please the LORD, he maketh even his enemies to be at peace with him. He delivered ^l *Iacob* from *Esau*, changing his heart, and appeasing his wrath, which was suddenly turned into imbracements, kissing, and weeping. He delivered *David* from *Saul* by many meanes: but when the messengers which were sent by *Saul* to take him, prophcyed, and thought no more on him, what helpe of man, what visible meanes were there? When he preferred *Joseph* in the Court of *Pharao*, *Daniel* and his fellowes in the Court of *Nebuchadnezzar*, and of *Darius*, *Nebemiah* and

and *Mordecai* in the Court of *Artaxerxes*, by what means did he it? The Psalmist saith, that ^m he made them to be pittied of all those that carryed them captives. Hee converted *Saul*, and of a persecuter, made him a Christian; of a Captaine, an Apostle; of a Ring-leader of most cruell and bloody Wolves, a most vigilant and faithfull shepheard of Christs flocke.

m Psal. 106
46.

David, speaking through his owne experience, saith to the man which is persecuted wrongfully, ⁿ Commit thy way unto the LORD: trust also in him, and he shall bring it to passe: and he shall bring forth thy righteousness as the light, and thy iudgements as the noone day. Wee may wonder that he doth it: but how he doth it, who can tell? How *Saul* knew *David*s innocency, we can tell, ^o because when he might, he killed him not: but it is wonderfull to consider, by what unknowne wayes of Gods secret providence, *Saul* fell twice into his hands. *Henry* the third, King of *France*, spake of us at *Tours*, as *Saul* spake of *David*, and said, that we were more righteous than hee, because we had rewarded him good, whereas he had rewarded us evill. It was the wonderfull and immediate worke of GOD, that hee could not bee saved but by them whose fathers hee had killed; and was resolved to bee the protector of those whom he had persecuted, if the Monks impoisoned knife had not cut too too soon for us the brittle thread of his mortall life. God be prayesd, that amongst us there are no *Clements*, no *Barrants*, no *Chatels*, no *Ravaillacs*: for ^p who can stretch forth his hand against the LORDS anointed, and bee guiltlesse?

n Psal. 37.
56.

o 1. Sam.
24. 18.
1. Sam. 26.
21.

p 2. Sam.
16. 9.

X. How often hath the Church beene afflicted, stormed, forsaken of all creatures, destitute of all helpe, of all counsell, of all comfort; and he, he alone hath come on a sudden, and both comforted and delivered her? He prophesied by *Daniel*, that under the persecution of *Antiochus*, his people should be brought to such extremity,

q Dan. 11.
45.

r Dan. 12. 1

f Iosh. 5.
14, 15.

t Mat. 28.
18, 20.

v Phil. 2.
9, 10.
x Psal. 47. 7

y Heb. 2. 11

a Ezech.
37. 2, & c.

b Psal. 107
7.
c Mat. 9.
6, 10, 22.

that ^a none should helpe them. What then? shall they per-
rish for want of helpe? It followeth in the next chap-
ter, ^r And at that time shall Michael stand up, the great Prince
which standeth for the children of thy people: and there shall be
a time of trouble, such as never was since there was a nation, e-
ven to that same time: and at that time thy people shall bee de-
livered, every one that shall be written in the book. Who is this
Michael? who but our Lord Iesus Christ, called else-
where, ^f the Prince of the host of the LORD? If all the An-
gels of heaven, if all the men of the world should stand
still with their armes crossed, if all the creatures should
withhold their helpe from us, our Michael saith unto
us, ^t All power is given unto me in heaven and in earth: and
loe, ^v I am with you alway, even unto the end of the world.
Though he be ^v highly exalted, though he have a Name
which is above every name, though he ^x be king of all the
earth, and that at his Name every knee must bow, of things in
heaven, and things in earth, and things under the earth; yet he
is our high Priest, and beareth us into the most high
and inmost heavens, yea weareth us as an ornament up-
on his shoulders and upon his breast, and, as the Apostle
saith, ^y is not ashamed to call us his brethren.

When all things seeme to be desperate, and past hope
of recoverie, when the faithfull are nothing but a skeli-
ton, but a carcasse ^a of dry bones, as the people of Iuda
was in the captivitie of Babylon, if it please him to speak
the word onely, they shall come together againe, bone
to bone; they shall live, rise again, and be a great Army.
Hee hath by his word done things greater and more
wonderfull. By his word he hath made heaven & earth;
by his word he heaped plagues upon plagues, while they
had destroyed Pharao and his people: they that are sicke,
cry unto him, ^b he sendeth his word & healeth them. ^c By his
word onely he cured one sicke of the pallee, and the wo-
man diseased with an issue of blood. By his word onely
he quieted the winds, calmed the roaring seas, rendered
fight

fight and light to the blind, raised the dead. By his word onely he restored his people to the land of Canaan. By his word, he saveth the Church. By his word, by his onely power and good will, without any visible and knowne meanes, he hath given peace to the Churches of France: for when we were betrayed, and sold by sundry of our brethren, forsaken of many, pursued by a great armie, he was for us, and delivered us: Then wee sung with thanksgiving the hundreth twenty and fourth Psalm.

XI. There is yet another kind of deliverie which cometh immediately of God, and is most wonderfull of all. How he delivereth us by the ruine of our enemies; how by death he giveth us life, wee shall heare in the next Sermon: but that hee delivereth us, when to mans opinion we are overcome, it is a paradoxe to the world, and yet a most certaine and verified truth in the Church. In the second and third of the Revelation, many excellent promises were made to *him that overcometh*. When the persecutions were most fervent and frequent, and many were put to death for Christs sake: then they were exhorted to fight, to stand fast; and when they stood fast, it is said that they overcame. It is written of Christs two witnesses, that *d the beast should make warre against them, and overcome them, and kill them*. It is also written of *e* those which stood before the throne, that *they came out of great tribulation, and yet had palmes in their hands*. They came out of great tribulation, they were vanquished: *they had palmes in their hands*, they were vanquishers. Evⁿ as *f* the Apostle saith out of the forty fourth Psalm, *For thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter*: then we are subdued and surmounted. Yet he addeth, *Nay, in all these things we are more than Conquerors, through him that loved us*. This is very strange: we are overcome by our enemies when they slay us; and yet at that same time we are overcomers.

d Rev. 11. 7

e Rev. 7.
9: 14.

f Rom. 8.
36, 37.

How shall we reconcile this contrarietie? ye will all grant, that the Generall of an Armie, fighting against his enemies, whatsoever dammage and harme hee causeth and procureth unto them, preuaileth not, but rather is overcome of them, if still they keepe fast that wherefore he fighteth, and which he hoped to pull away from them by violence. So it is with us. The diuell, great Generall of the world, stirreth up against us the armies of *Gog* and *Magog*, all the fiends of hell, all the wickedneise of the earth, not to torment us, to spoyle us of our goods, to kill us, for neither is hee covetous of our goods, nor enemy to our persons, which hee loveth when we are like to himselfe; but by such racking, spoiling, killing, to wring out of us a denying of our religion, and so to separate us from the love of God, and make us to lose our salvation which is in Christ. When then we hold fast the shield of faith, wherewith we quench all the fierie darts of the wicked, when we remaine faithfull unto death, when in the midst of our greatest anguishes, and of most exquisite deaths, we challenge, and desie all our enemies, and cry to them all, *g Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* I say that we are Conquerours, and Satan with all his brood is conquered.

g Rom. 8.
35

XII. A few examples will make this truth more cleer. We have already spoken of *Iob*, out of whose mouth the diuell by so many tentations could not wring one evill word against God, as he intended: who then was victorious? Satan or *Iob*? surely *Iob*, who stood fast in the place of combate, when Satan fled, and was no more seene.

h Dan. 3.

The example of *Shadrach, Meshach, and Abednego* is no lesse wonderfull. The diuell put in *h Nebuchadnezzars* heart to set up, in the plaine of *Dura*, in the Province of *Babylon*, an image of gold, whose height was threescore cubits,

cubits, and the breadth thereof sixe cubits, to call to the dedication of that Idol the Princes, Governours, all the Rulers of the Provinces, to dedicate it with the melodious and most pleasant sound of the Cornet, Flute, Harp, Sackbut, Psalterie, Dulcimer, and all kinds of musick, to command to all peoples, nations, and languages there present, to fall downe and worship it at what time they should heare the consort of musicke; to adde to this command a most fearefull threat, that *whosoever fell not downe and worshipped, should the same houre bee cast into the midst of a burning fierie furnace.* For whom was made all this pompe, all this glorious shew? for whom did the instruments of musicke sound so sweetly? for whom did the furnace burne so exceedingly? For these three onely: for the divell knew that all the rest of the Kings subiects would obey, and worship the image. Ye see a combate very difficult, ambushes most dangerous, a gulfe profound, a bottomlesse pit, a downe-right pitch on both sides, pleasure and feare; the delectable harmonie of all kinds of musick, to allure the simple ones; the frightfull sight of a burning furnace, to appall and amaze the most inflexible and obdurate courages. See the event: there is nothing but obedience amongst all: All bow, all kneel, all worship; three onely stand upright, and kneele not. Whereupon they are accused by certaine Caldeans. The accusation is important: *There are, say they, certaine Jewes, not thy naturall Subiects, but strangers, and thy slaves, whom thou hast set over the affaires of the Province of Babylon, preferring them to thy naturall Subiects, and the great men of thy countrey, even Shadrach, Meschab, and Abednego: these men, O King, have not regarded thee.* These base and unthankfull fellows have contemned and despised thee. What accusation could bee more cunningly plained? but as many accusations, as many praises: As many crimes intended, as many commendations of godlinesse: the King frets, chafes, threatneth,

If

*If, saith he, ye fall not downe, and worship not the image which I have made, ye shall be cast the same houre into the midst of a fierie furnace, and who is that God that shall deliver you out of my hands? As many threats, as many victories: as many beholders, as many witnesses of their triumphs. They fight alone, they vanquish alone, they triumph alone. And that which maketh their combat admirable, and their victorie glorious, after that all have yeelded, all have bowed their knees to the Idol, they stand firme, and stirre not. They dispute not with themselves; Loe, all the honourable, all the wise, all the rich men of the Realme, and all the people obey the King, what will men thinke of us, if we alone struggle and be stubborne? If we had gone formost to honour the Image, we might be called too forward: but if after so many thousands we yeeld to necessitie; if wee follow the multitude and the best sort, who can justly blame us? Moreover, if wee frame our wills to the Kings will, wee may relieve and further our brethren: whereas our obstinacy will make their bondage more grievous than it was. Such political considerations come not in their minds, farre lesse in their mouths: but they answer with a more than manly courage, *Our God whom we serve, is able to deliver us from the burning fierie furnace: yea, he is able to deliver us out of thine hand, O King: but if not, be it knowne unto thee, O King, that we will not serve thy gods, nor worship thy golden Image which thou hast set up. O faith in God, O love to God, O constancy for God! The divell is confounded, the King is overcome, they triumph.**

i 2. Maccab.
6. 21, &c.

XIII. Reade the storie of the valiant courage of *Eleazar*, one of the principall Scribes in the dayes of the blood-thirstie Tyrant *Antiochus Epiphanes*:ⁱ He was besought by the Kings officers, for the old acquaintance they had with him, to bring flesh of his owne provision, such as was lawfull for him to use, and make, as if he did eate of the flesh taken from the sacrifice commanded by the King, that in
so

so doing, he might be delivered from death, and for the old friendship with them, finde favour. A friendly counsell, if yee consider the men which gave it; but if ye consider the intention of the divell who suggested it, a most violent assault, and craftie tentation: what so sweet as life? what so desirable as to save it, without any reall offence? what so plausible, or at least more excusable, than to make a shew of an evill, which indeed thou doest not; to shun to be made a publike shew of the evill, which otherwise thou must suffer with shame and great torments? Flesh and blood will say to Eleazar, that in this there was no sinne: The Pope which giveth dispense to the Papists of this Realme, to dissemble and deny their Religion, will say that it was but a veniall sinne, and of the number of those which are most pardonable.

Eleazar led with another Spirit, even with ^k the Spirit of the Lord, which is the spirit of knowledge, of wisdom, of counsell, of might, and of the feare of the Lord, saith not so: but considering the holy Law made and given by God; It becometh not our age, said he, in any wise to dissemble, whereby many young persons might thinke, that ELEAZAR being fourescore yeeres old and tenne, was now gone to a strange religion; and so they, through mine hypocrisie, and desire to live a little time, and a moment longer should be deceived by me, and I get a staine to mine old age, and make it abominable: for though for the present time I should bee delivered from the punishment of men, yet should I not escape the hand of the Almighty, neyther alive nor dead: wherefore now manfully changing this life, I will shew my selfe such an one as mine age requireth, and leave a notable example to such as be young, to dye willingly and courageously for the honourable and holy lawes. This seemed madnesse and despaire to his Iudges, which changing the good will they bare him into hatred, and their meeknesse into fury and rage, led him straight wayes to the Tympan, which was a most cruell kind of torture; whereupon being ready to dye of the stripes which hee had re-

k Esa. 11. 3.

ceived, he groaned and said, *It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have bene delivered from death, I now endure sore paines in body, by being beaten; but in soule am well content to suffer these things, because I feare him.*

1 2. Macc. 7

XIV. Reade also the storie of the cruell death and constancie¹ of the seven brethren, and their mother, at that same time. the Tyrant himselfe marvelled at their courage; for that neither the scourges and whips wherewith they were torne, nor the cutting out of their tongues, nor the mangling and maiming of all their members, nor the pulling off of the skin of their heads with the haire, nor the hot pannes and caldrons, wherein they were fryed, being yet alive, could compell them against the law of God to eat swines flesh. The eldest heire, worthy of the prerogative of the first-borne, answered to the Tyrants threats, to the Hangmans whips, and to all the tortures, *We are ready to dye, rather than to transgresse the lawes of our fathers;* and exhorted his brethren, as they exhorted him, to dye manfully for the law of God. And to make you know that this was not madnesse of mind, but faith, the second said to the King, *Thou, like a fury, takest us out of this present life, but the King of the world shall raise us up, which have dyed for his lawes, unto everlasting life.* So spake the third, so the fourth, and the rest: but the youngest was most wonderfull of all; for neither could the promises of riches and honours tickle him, nor the cruell torments which he had seene his brethren suffer, shake his constancie, but being encouraged by his most wonderfull mother, he cryed to the executioners, *Whom wait ye for? I will not obey the Kings commandement: but I will obey the commandement of the law that was given unto our Fathers by Moses.* So they dyed: so dyed last of all their marvelous mother, after that she had bene to them in stead of a Levite, or Priest, and had exhorted and comforted them with a most excellent speech concerning the resur-

resurrection: And therefore the Apostle ascribeth their victorious constancie to their faith, saying, that *by faith they were tortured, not accepting deliverance; that they might obtaine a better resurrection.*

Heb. 11. 35.

XV. The Christian Church aboundeth in such examples of most wonderfull victorie against the flesh, the world, and the divell. In it this is to bee admired; that men wch may live in honor by denying Christ, chooseth shame and dishonor, preferre torments to ease, sorrow to joy, paine to pleasure, death to life, kisse the postes and other instruments of their punishments, looke upon the torments with a cheerefull face, runne to the fires as joyfully as worldlings doe to a bridall feast, and not onely rejoyce, but also *in glorie in tribulations*; which is the highest degree of pleasure and joy.

m Rom. 5 3

Steven stopping his eares to the murmuring of the people, which like a swarme of Hornets and Wasps made a humming noise about him, shutting his eyes to the stones wherewith they were armed to sell him, and overcoming by faith the horrors of death, *looked up stedfastly into heaven, and seeing there the glory of God, and Iesus standing on the right hand of God, cryed with a triumphing voice, Behold, I see the Heavens opened, and the Sonne of man standing on the right hand of God.* Neither could their shewing, nor the stones which hayled upon him, stay him to kneele downe, and to call upon God, both for himselfe and for them.

n Act. 7. 55
56, 59, 60.

XVI. If ye search the Ecclesiasticall histories of the Martyrs of the primitive Church and of ours, the examples of such victories are infinite. S. Ignace Bishop of Antiochia hearing the roaring of the hungry Lions, and seeing them stretching forth their claws to teare him, and opening their throats to devoure his flesh, cryed with a loud voice, *Because I am Christs wheat, now shall I be ground with the teeth of beasts, that I may bee found to bee the pure bread of God.*

o Iren adv.
heres. lib. 5.

p *Ensch. hist.*
Ecl. lib. 4.
cap. 15.

q *Tert. Apo-*
log. c. 1. &
46. & 49.
r Inst. Mart.
Apol. 1.

f *Gregor.*
1. hom. 3. in
Evang. Iom.
2.

t *Mat 11 9*

p Polycarpe Bishop of Smyrna answered to those which now intreated him with many promises, now importuned him with threats, to call the Emperour *My Lord*; and to deny Christ to bee his Lord; *I have served him fourescore and six yeares, and he hath never done me any harm, how then should I curse my King, which hath saved me?*

q All the Christians, when they were condemned gave thanks, as for a great benefit. r *Lucius* thanked *Urbicius* which had condemned him to die for Christs sake, because, said hee, *being delivered from evil masters, I am going to my Father the King of heaven.*

Amongst all, is wonderfull the constancie of *Felicitas*, a Widow of Rome, & like unto that of the Mother and of the seven children, of whom I have already spoken; for she also had seven sonnes. r Other mothers feare lest their children die before them: She feareth lest her sons live after her: She converted them to Christ: being taken with them, shee confirmed them in the confession and faith of Christ. *Publius* the Governor of the towne, with faire words sought to entice her: Have pittie, saith he, of thy selfe, at least pittie these thy seven sonnes. After, with rough words, hee thought to astonish her: But she, having in a womans body a mians breast; Neither, saith she, *are thy promises able to tickle mee, nor thy threats to terrifie mee*. And choosing rather to loose all her Children, than to see them loose Christ; of a mother shee became a Preacher unto them: and after she had seene them all glorifie the Lord Iesus by their death, the love of Christ surmounting in her the griefe which she received of her orbitie, she went also with drie eyes, a laughing countenance, and a most heroicall courage, to the place of execution, and received there the crowne of Martyrdom. And therefore as Christ said of *Iohn Baptiste*, that *he was a Prophet, yea more than a Prophet*; so may wee say of her, that she was a Martyr, yea more than a Martyr. Consider the tender love of a mother, and ye shall confesse

fesse that the death of each of her sonnes was a martyr-dome unto her. She was then seven times Martyr in her seven sonnes, and the eighth time in her own person.

After I have spoken of such a woman, shall I goe back to men? Shall I speak of *v Attalus*, one of the Martyrs of *Vienne* in France, in the time of *Antonius Verus*, the yeare of Christ 178. who, being set in a burning chaire of iron, preached to the Romanes, as if he had bin in a pulpit; teaching them what God is, reproving their cruelty, maintaining the innocencie of Christians, and saying, *This which you do, is eating & swallowing of mens flesh; but we eate not mens flesh, neither doe we harme to any man.*

Shall I forget *Laurentius* Deacon of the Church of Rome, who being laid upon an iron grate, and a slow burning fire under it, that he might feele his death, *This side*, said he, *is inough roasted, turn me upon the other*: which being done after some space, he said againe to the Governor, ** Now both sides are well roasted, come, eate, and try which is sweetest, raw or roasted.*

It was a common thing to all Christians in those dayes, when the hangmen would hale them violently to the Temples of their Idolls, when the Iudges would command them to bow downe to the Altars, and to worship the Idols, if they had hands and feete free, to breake the Images, sling away the Censers, trample on the sweete smelling incense: and if they were bound, they would puffed at the Temples, spit at the abominable Images, with great contempt; wagg their heads at all the diabolicall superstition. All this did the holy woman and couragious Martyr ** Eulalia*: She did more; shee spat upon the Governors face, who by all kind of most cruell torments, went about to constraine her to idolatry. And this puffing and spitting at the onely naming of the false religion, was most usuall in those dayes among the brethren. O Faith! O Courage! O Victorie! O gods of wood, of stone, of metall!

v Euseb. hist
Eccles. lib. 5.
cap. 1.

x Prudent.
in hymno.
Coctum de-
vorat,

Et experi-
mentu cape,
Sit crudum
an assum-
suavius.

y Tertull. de
Idolat. cap.

11. Quo ore
Christianus
thaurarius si
per Tempia
transibit, quo
ore flamma-
tes aras de-
spuit, & ex-
fufflabit, qui-
bus ipse pro-
spexit.

Minut. Felix.
deos despuit:
vident sacra.

z Prud. in
Martyrio
Eulalia.

Martyr ad
ista nihil, sed
enim

Infermit,
inque tyran-
ni oculos

Sentia-
cit, simulacra
dehinc.

*Dissipat,
impositamq;
molam
Turbu-
la pede pro-
subigit.*

*x Poggius
Florent. ep. 3*

where is your Majestie! O Tyrants, where your power! O cruel Executioners, where is your fury! Loe, not men onely, but women, but young children contemne you, fight against you, overcome you.

XV. II. Shall I passe under silence our own Martyrs? to begin with one of the first: even *Ierome of Pragne*, condemned to be burnt quicke by the bloody councill of *Constantia*, How he stood before his passionate and ignorant Iudges without feare, not onely contemning death, but also lusting after it; * a Papist, which was an eye-witnesse of all the actes of that Tragedie, relateth with admiration and praise. He went to death with a cheerfull countenance, & when hee came to the place of execution, he imbraced the post whereunto he was tied, & kissed it. Perceiving the hangman going behind his back to set the wood on fire, lest he should see it, he cried unto him, *Come here, come here, and kindle the fire before my face: for if I had dreaded it, I should never have come to this place, which I might have shunned.* Then with a most holy & wonderful joy he sung a Psalm to God, which the fire and the smoake had much adoe to interrupt.

Patricke Hammliton, a young Gentleman of Scotland, as he was going to the fire, by his words and lookes affrighted in such sort *Alexander Cambell*, a Dominican Frier his accuser, that he became besides himselfe, and died madde.

George Baynam and *Iohn Frith*, Englishmen, imbraced & kissed their fagots, & *Laurent Sanders* imbraced with great joy the post whereunto the hangman was tying him, and said, *O crosse of my good Lord.*

In France *Steven Brun*, after that his Iudges had pronounced against him the sentence of death, cryed with a loud voice, *My Iudges have condemned mee to live.* And *Iohn Baron*, being advertised by his Iudges, which had condemned him, to appeale from them unto the Court of Parliament, *Can ye not*, said he, *bee content to have your*

owne

owne hands defiled with my blood, but ye will have other mens hands polluted with it also? Amongst all, I admire most the peasant of Lynri, which meeting some prisoners condemned for the Religion, after he had asked and known of them the cause of their condemnation, leapt upon the chariot, and went to dye with them.

Above all, the victories of women are most wonderful: As the hangman was ready to put to death a loving couple of Martyrs, *John Bayly* and his wife; the wife encouraged the husband, saying, *Sweet heart, have a good heart; for this day our marriage with our Lord Iesus shall be accomplished.* The religious Gentlewoman *Graveron* called the day of her martyrdom, *the day of her marriage with Christ*: and seeing her companions refuse to give their tongues, because there was no such thing mentioned in their sentence, she being but a woman, resolved them, saying, *It is reasonable and fit, that the tongue which hath the privilege to praise God, should also have the prerogative to leape first upon the Altar of burnt offering.* So *Claude Tierry*, called the halter which was put about her necke, *the Carcanet*, and the rope wherewith she was bound to the post, *the girdle of her marriage with Iesus Christ*: and therupon made a most excellent discourse of the spiritual marriage of the Lord Iesus with his Church, which begins here in the valley of death, and is consummated in the mountaines of spices.

O how pleasant a sight is it in the eyes of God, when a Christian buckles with griefe and fine; when he sets himselfe in array against threats, punishments, torments; when he scoffingly leasts at the dreadfull name of death, at the lowering countenance of the pitiless hangman; when he holds up his libertie against Kings and Princes, and yeelds to none but to God, to whom he belongs; when, like a most glorious Triumpher and Conqueror, hee insults and triumphes over his Iudge who hath condemned him! For he which hath obtained that wherefore he fought, hath vauquished.

Minut Felix.
Quam pul-
chrum spe-
ctaculum
Deo, cum
Christianus
cum dolore
conceditur,
&c.
Veni enim
qui quod
concedit,
obtinet.

a In rebus
Dei non est
deliberan-
dum.

b 1.Ioh. 5.
4.

XIIIX. There is nothing difficile, where faith in God is; nothing dreadfull, where the love of God is; nothing dolorous, where true zeale to the glory of God is. As the light of the sunne dimmeth all other lights; and as the heat of the sunne cooleth all other heats: so the light of faith dimmeth that which worldly men call the light of reason. *Reason* saith, as the Proconsull said to *Cyprian*, *Take time and advise: Faith* answereth, as *Cyprian* did, *In Gods affaires no man must advise.* *Reason* saith, it is a sweet thing to live: *Faith* saith, it is better to dye for Christ, than to live without Christ. So also the heat of love and true zeale, extinguisheth the heat of most burning fires. When naturall sense saith, it is burning; Love answereth, it is not so much as hot. These are the victories of the faithfull in their most sensible torments: they are so ravished and transported by faith, with the love of their Saviour, that, as it were, it benummeth them so, that they heedenot their paines, as if they were senselesse: for ^b *whatsoever is borne of God, overcometh the world: and this is the victory that overcommeth the world, even our faith.*

XIX The Lord in his great mercy increase our faith, whereby in this surceasing of outward enemies, we may fight valiantly against our inward and spirituall foes, which are more dangerous; closing our hearts to all the suggestions of Satan, to covetousnesse, to pride, to choler, to all the ticklings of filthy lust: shutting our eyes to vanity, stopping our eares to calumnies, flatterers, all evill counsellors, keeping our spirits, our soules, our bodies blamelesse unto the comming of our Lord Iesus Christ. That fighting so, we may overcome; overcoming, triumph; triumphing, receive the crowne of glory, and of immortalitie, which God hath prepared for us before the beginning of the world, through the precious merites of our LORD IESVS CHRIST, to whom with the Father and the Holy Ghost, bee all praise,

praise, all glory, all honour, both now and for evermore. Amen.

SERM. VIII.

Of the manner and time of the righteous mans Deliverances.

ESAI AH. XXVI.

20. Come my people, enter thou into thy chambers, and shut thy doores about thee: hide thy selfe as it were for a little moment, untill the indignation bee overpast.
21. For behold, the Lord commeth out of his place to visite the inhabitants of the earth for their iniquitie: the earth also shall disclose her blood, and shall no more cover her slaine.

1. **T**He Church, like unto the Phoenix, findeth life in death;

2. Because God, according to his promise in this text, reviveth her.

3. He saveth her often by flight, which sometimes is not lawfull.

4. At other times is lawfull and necessarie, and is commanded by God in this text, according to the literall sense;

5. Is also confirmed by the examples of godly men in the time of the old Testament.

6. In the new Testament,

Christ himselfe hath commanded to flye in time of persecution.

7. And hath confirmed his commandment by his own example, the examples of his Apostles, and many other most constant and courageous Christians.

8. Flying proved lawfull by three reasons.

9. Fleeing is not a forsaking and denying, but a confessing of Christ.

10. This text, in a figurative and allegoricall sense, is an exhortation to patience.

11. The first argument mooving us to patience, is the will of God.

12. The second, is his wisdom, whereby hee converteth all evils to the good of his Church.

13. The third is, the truth of his promises.

14. In the second part of this text, he promisetht that the persecution shall last but a mo-

ment.

15. He reckoneth the yeers, the moneths, the dayes, the moments of the affliction of his Church.

16. How affliction, which to us seemeth so long, is said to continue but for a moment.

17. Till that moment expire, we must relye upon the truth of Gods promise.

I.



S of the ashes of the *Phœnix*, when it seemeth to be nothing but dust, groweth up another: So when the Church to mans iudgement is gone, lost, and past all hope of recoverie, when the persecuters say of her, that which the Traytor *Absalom*, and the treacherous Rebels that followed him, said of *David*, and the chiefe Priests, Scribes, and Elders of Christ, *Hee trusted on the LORD, that he would deliver him: let him deliver him, seeing he delighted in him.* Then, then God by a most excellent and wonderfull deliverance reviveth her, and maketh her to spring up againe more beautifull and glorious than she was before.

a P[sa]l 22.8
Mat. 27.43.

Thuan. lib.
53.

b Numb.
17.8.

The third day of the Massacre of *Paris*, which was the Sunday, in the moneth of *August*, a bramble flourished in *S. Innocents* Church-yard: The Papiests ran to gaze upon it, but could not tell wherefore, and how a dry thorne blossomed in harvest out of due time and season, except that some tooke it as a token, that God approved their most unnaturall and savage crueltie: but the wisest and best sort remembring, that *Aarans* rod, which was but a dry peece of wood, budded and blossomed, and yeldded almonds, when the Lord confirmed the Priest-

Exod. 3. 2.

Priesthood in the house of *Levi*, and that the condition of the Church was represented unto *Moses* by a burning bush, because it is no more esteemed in the world than a bush of briars which the shepherds set on fire; said farre otherwayes, that the blood of those Innocents which was then shed, should bee to the Church as the dew of heaven, or as the raine of the first and last season, and make it to budde, to blossome, and bring forth fruit yet againe more wonderfully and gloriously than before: as it came to passe, against all hope.

II. For even then, God spake to many of his Saints, as he did to the Jewes in their tribulation, and commanded them to hide themselves in their cabinets, untill the time of indignation were overpast, because thē the Lord would come certainly, and punish all their persecuters for their iniquity, and namely, the authors of such blood-shedding, and so joyne with their overthrow, the deliverie of his Church. The remnant of the Church hid themselves, the moment of the Lords wrath past, Gods enemies were destroyed, the Church was delivered, and still flourisheth and yeeldeth most excellent fruit, to the glory of the Lord our deliverer, and to the eternall shame and confusion of our persecuters.

Here is then a new matter to be handled; concerning the manner and the time of the Lords deliveries, which is set downe by the Prophet in three severall points: The first is a commandement which God giveth to his people, saying, *Come, my people, enter thou into thy chamber, and shut thy doores about thee.* The second is, how long they must lye hid after this manner: not for ever, not for a long time, but for a little moment, untill the indignation bee overpast. The third is the reason why they must lurke till then: because then God will bee avenged of their enemies. *For behold the Lord commeth out of his place, to punish the inhabitants of the earth for their iniquity, &c.*

III. God speaketh to his people by his Prophet, and

giveth them a most excellent counsell, *to enter into their cabinets, and to shut their doores about them*: which if ye take literally, is a counsell of holy prudence; if ye take it allegorically, it is a counsell of godly patience.

Christian and holy prudence is the rule of the righteous mans actions, teaching him how to carry himselfe in all occurrences of times, places, and persons, and how to frame and fit unto them all his actions, privy and publike, domesticall, civill, and religious. As in time of persecution, it will teach him neither to be too timorous to forsake his vocation, whereunto God hath called him; nor yet too rash, and foole-hardy to tempt God, by casting himselfe into unnecessarie dangers, whereof the word of God (which David called ^d *a lampe unto his feete, and a light unto his path*) giveth both precepts and examples.

When we are assured, that God calleth us to confesse his holy Name, and to glorifie his Majestie, eyther by professing openly his word, and preaching of it, or by suffering for it; then we must not aske, and farre lesse take counsell, of flesh and blood, but remember the commandement, *Feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.* Worldly prudence will say: These men to whom God sendeth thee, are mighty and cruell, and will kill thee; therefore take heed to thy selfe, and flye. Sanctified prudence will answer, God which hath sent me, is stronger, and therefore will I not flye. *In the LORD put I my trust: how say ye to my soule, Flee as a bird to your mountaine?* When God sent Samuel to anoint David, worldly wisdom answered in him, *How can I goe? If Saul heare it, he will kill me.* God spake unto him againe, and confirmed him: then hee gave place to the commandement, and went. It seemeth, that Amazia gave a wise counsell to Amos, saying, *O thou Seer, goe, flee thou away into the land of Iudah, and there eate bread*

d Psal. 119
105.

e Math. 10.
28.

f Psal. 111. 1.

g 1. Sam.
16. 2.

h Amos 7.
12, 13, 14,
15, 16.

bread, and prophesie there : but prophesie not againe any more at Bethel : for it is the Kings Chappell, and it is the Kings Court. Yet *Amos*, ruled by another Spirit, reiected it, and said, *The LORD said unto me, Goe, prophesie unto my people Israel*, that is to say, I will obey the Lord, and not thee. And therefore *Jonah* yeelded too much to his own discourse, and too little to Gods commandement, when, being sent to *Niniveh*, hee tooke shipping to flee unto *Tarshish* from the presence of the Lord : which would have beene a foule fault in any private man instructed in the wayes of the Lord, how much more was it heinous in a Prophet ? for who is so negligently and slightly imbrued with the knowledge of God, but hee will subscribe to that saying of *David*, *Whither shall I goe from thy Spirit ? or whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : If I make my bed in hell, behold thou art there : If I take the wings of the morning, and dwell in the uttermost parts, even there shall thy hand leade me, and thy right hand shall hold me : If I say, surely the darknesse shall cover me : even the night shall be light about me : yea, the darknesse hideth not from thee, but the night shineth as the day ; the darknesse and the light are both alike to thee.* *Jonah* learned by an experimentall knowledge this to be true, when the ship wherein he thought to flee from the presence of the Lord, was unto him as a paire of stockes to hold him fast.

i Ion. 1, 2, 3.

k Psal. 139.
7, 8, 9, 10,
11, 12.

Therefore Christ, a more compleat patterne to imitate, and a more excellent president to follow than *Jonah*, when his time was come to bee killed at Ierusalem, reprooved *Peter*, and called him *Satan*, for dissuading him from it. Likewise *Paul* would not by any meanes be dissuaded from going to Ierusalem, though *Agabus* had prophesied unto him that the Iewes should binde him, and deliver him into the hands of the Gentiles : whereof the reason was, that hee went thither *bound in the Spirit*, that is to say, by particular revelation of the

l Mat. 16.
21, 22, 23.

m Act. 21.
11, 12, 13,
14.

n Act. 20.
22.

Spirit of the eternall and most wise God.

When we have such a revelation, or by any other meanes are certified, that God will have us to remaine and confesse, then this precept of *Esaiah*, of hiding our selves in our closets, is no wayes directed unto us, but rather this of Christ, *What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye upon the house tops.* Then we must not onely goe, but run with great cheerefulnesse and alacritie, thorow flouds fires, swords, to obey Gods commandements, and say as *David* said, *I will run the way of thy commandements, when thou shalt enlarge my heart.*

I V. But when we have no certain knowledge of Gods wil, & are so disposed, that we may say with *S. Paul*, *Christ to me to live, & to dy, is gain:* when, I say, we are resolved to suffer all extremities, and a thousand deaths, rather than to deny him, then the practice of this commandement is not onely lawfull, but also necessarie: then not onely we may, but also should trye, if hiding of our selves, and fleeing, be the meanes which God hath appointed to deliver us from the present evill of persecution. God gave an expresse commandement to the people of *Israel*, that none of them should goe out at the doore of his house, untill the morning of that night wherein hee smote the first-borne of *Egypt*: The like commandement was given to *Rachab*, that none of her family should goe out of the doores of her house into the street, lest they should perish in the destruction of the towne of *Iericho*. I confesse that wee have not any such personall commandement directed unto us: but I say, that this generall commandement, *Come my people, enter thou into thy chamber, &c.* is sufficient, and a good warrant for all Gods people, till he chuse such as pleaseth him, and make them to know manifestly, that he will have them to bee publike Confessors and Martyrs, whereof they cannot make question, if once they bee taken, and laid in bonds for Christs

o Mar. 10.
27.

p Psal. 139.
32.

q Phil. 1.
21.

r Exod. 12.
32.

f Iosh. 2. 19

Christs sake: for then they must drinke the cup which the Lord setteth to their heads more gladly and courageously then *Socrates* did the Hemlocke. Till then they may convey themselves out of their enemies hands, by lurking in some hid and unknowne place, by fleeing, or any other way which is not unlawfull.

V. ^v *Rebeckah* advertised that *Esaue* had vowed to slay *Jacob*, counselled him to flee to *Laban* her brother, and he did so. ^v *Moses* knowing that *Pharaoh* sought to slay him, fled from the face of *Pharaoh*, and dwelt in the land of *Midian*; not forsaking his calling, but waiting till God gave him a more cleere declaration of his will thereupon: which after he had received, he returned into Egypt, nothing dreading the feare of *Pharaoh*, and of all his Court. How often did ^x *David* flee from place to place, to shun the wrath of his King, and the conspiracy of his owne sonne, not for lacke of courage, but though godly prudence and fore-seeing advisednesse? *David* which had the promise of the kingdome of *Israel*, fled: *David* which knew that his kingdome could not be taken from him, fled: Oh how many excellent Psalmes did he make at those times! wherby ye may know, that he mistrusted not the truth of Gods promise, yet would not tempt him, by trying of his power. ^a *Elijah*, which by his prayers shut the heavens, and it rained not upon the earth by the space of three yeares and sixe moneths: ^b *Elijah*, which raised from death the widdowes sonne of *Sarepta*: ^c *Elijah*, which brought fire from heaven upon the Kings Captaines and their fifties: That wise, godly, and wonderfull Prophet, when he was threatned by *Iezabel*, ^d fled he not for his life to *Beerseba* in *Inda*, and from thence to the wilderness? At that time ^e *Obadiab*, hid he not an hundred men of the Lords Prophets, by fifty in a cave, when *Iezabel* sought them, to kill them? what can bee said against those holy Fathers, w^{ch} in the time of the cruel persecuter *Antiochus Epiphanes*, ^f wandered in deserts, and in

1 Gen. 27.

43.

v Exod. 2.

15.

x 1. Sam.

19. 22. 27.

2. Sam. 15.

14.

a 1. King.

17. 1.

Judg. 5. 17.

b 1. King.

17. 22.

c 1. King.

1. 10. 12.

d 1. King.

19. 2. 3.

e 1. King.

18. 13.

f Heb. 11.

38.

mountains, and in dens and caves of the earth, and, of whom the Apostle saith, that the world was not worthy?

VI. If any say, That such precepts and examples are of the old Testament, and should not bee fitted to Christians which live under the Gospel; I answer, That in the new Testament, the commandements are more formall, and the examples more frequent and inforcing.

Christ gave hee not this expresse commandement to his Apostles, ^g Beware of men; and, *when they persecute you in this City, flee ye into another?* ^h Some say, that this commandement was temporall, & given to the Apostles onely, & for that time only whē they were sent to preach the Gospel to the lost sheep of the house of Israel, even as that other commandement in the beginning of the Chapter, ⁱ *Goe not into the way of the Gentils, and into any City of the Samaritans enter ye not,* w^{ch} is now abolished. True; the commandement forbidding to preach the Gospel to the Gentiles and Samaritans, is abrogated, but by another commandement, ^b *Goe ye into all the world, and preach the Gospel to every creature.* Tell us now where, how, and when the commandement of fleeing in persecution hath been recalled: And if it be not annulled by another commandement, why it should not stand for ever, as the rest doe which are in that chapter (that one of not preaching the Gospel to the nations, excepted)

What have they to answer to this other commandement, ^c *When ye shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, (whose readeth, let him understand) then let them which bee in Iudea, flee into the mountaines?* &c. Had the Apostles any thing to doe with it? Were they in Ierusalem when the towne was besieged? There were many Christians; to them it pertained, to it they obeyed, for ^d *this is the way to persecution, to doe that which God commandeth.*

But to come back to the 10. chapter of *Mat.* Said he to the Apostles only; or rather, hath he not said to the Apostles

g Mat. 10.

17. 23.

h Tert. de
iug. in per-
secutione
cap. 6.

i Mat. 10. 5.

b Mark. 16.
15.

c Mat. 24.

15.

d Athanas.
Apolog. de
fug. a comra
Arianos.
Hic est homi-
num terminus
ad per-
secutionem du-
cens, ut
quod Deus
iubet, hoc
faciant.

stles first, next to all Preachers of the Gospell, and consequently to all Christians; ^c Behold I send you forth as sheepe in the midst of Wolves: Be ye therefore wise as Serpents, and simple as Doves? What is that to be simple as Doves? It is to be harmlesse: what to be wise as Serpents? To keepe our selves from harme, and as it followeth, to beware of men, when they persecute us in one City, to flee into another.

e Matt. 10.
16.

What? are their cares stopt with incredulity, when this other commandement is read unto them, ^f Give not that which is holy unto the dogs, neither cast yee your pearles before swine, lest they trample them under their feet, and turne againe, and rent you? Is this a commandement of fleeing and of hiding of our selves? why not? why shall I remaine, but to walke abroad? Why walke abroad, but to confesse? I must not confesse before Epicureans and belly-gods: That were as if I should cast pearles vnto swine. Nor also before wickedly and cruelly disposed men: That were as if one should cast that which is holy vnto doggs. What then shall I doe? I will put up the holy things, I will packe up my Pearles, and withdraw my selfe the most advisedly I can, till the dirtie and muddie swine be out of the way, and the dogs leave off barking and biting: Or I will remove to some other place, and display my Jewels there, to see and assay if I can finde a better market else-where. For Christ giveth us not commandements of feare, whereby we should forsake our callings to save our lives, but of holy wisdom, whereby we should be carefull to save our lives, that at another time, or in another place, we may more commodiously and effectually practise our callings, and so goe backe to leape the better.

f Matt. 7.6.

VII. Such commandements are not in the Church without most glorious precedents, and examples most worthy to be followed. Can we have any so perfect, so excellent, as of Christ himselfe? Of him the Angel said

g Matth. 2.
13.

h Matt. 12.
13, 14, 15.

i Luk. 4. 30

k Iohn 8.
59.

l Ioh. 11.
54.

m Ioh. 2. 4.
Ioh. 7. 6.

n Ioh. 18. 4

o A& 8. 1. 4
A& 11.
19, 20.

p A& 9.
24, 25.
q A& 14.
5, 6.

r A& 19.
30, 31.

to Ioseph, & Arise, and take the young childe and his mother, and flee into Egypt, and be thou there untill I bring thee word. ^b When he had shewne himselfe to be God by restoring the withered hand, the Pharisees went out, and held a counsell against him, how they might destroy him: But when Iesus knew it, he withdrew himselfe from thence. The inhabitants of Nazareth led him unto the brow of an hill, that they might cast him downe headlong: ⁱ But bee passing thorow the midst of them, went his way. In the Temple of Ierusalem, the Iewes tooke up stones to cast at him: ^k But Iesus hid himselfe, and went out of the Temple, going thorow the midst of them, and so passed by. The chiefe Priests and the Pharisees tooke counsell to put him to death, after that he had raised Lazarus. ^l Iesus therefore walked no more openly among the Iewes: but went thence into a countie nere to the wildernesse, into a city called Ephraim, and there continued with his disciples. Wherefore hid he himselfe? wherefore fled he? Because ^m his houre was not yet come: for when his houre was come, not onely he fled not, but ⁿ knowing all things that should come upon him, went forth, and rendred himselfe to his enemies, which neither knew him, nor were able to take him. And where he fled untill his time was come, there he preached, healed the sicke, and did good to all men.

So when there was a great persecution against the Church at Ierusalem, the Christians ^o were scattered abroad throughout the region of Iudea, and Samaria, and went everywhere preaching the word. So Paul being at Damascus, & knowing that the Iewes watched the gates day and night to kill him, ^p The Disciples tooke him by night, and let him downe by the wall in a basket. So when he was ^q at Iconium with Barnabas, & knew that the Iewes & Gentiles, with their Rulers, had made an assault to use them despitefully, & to stone them; they were ware of it, & fled unto Lystra. So when in the uprore which Demetrius had raised against him at Ephesus, ^r he would have entred in unto the people,

people; the Disciples suffered him not, and he followed their counsell. So seeing he could not stay there without great ieopardie,^f he departed from thence, and went into Macedonia, and preached the Gospell there. So ^t perceiving that his enemies were resolved to doe him some mischief, he found a subtile, but lawfull policie to put them by the eares, and so escaped. So ^v advertised that fourtie naughty men had bound themselves under a curse, that they would neither eate nor drinke till they had killed him, he slunned that conspiracie by a most wise counsell. So ^{*} knowing the corruption of his ludge, he appealed unto *Casar*, not forsaking his calling, but desiring to live for his callings sake. So *S. John* writeth, that ^y the woman which was delivered of a childe, fled into the wilderness: And that ye may know that her flight was approved of God, it is said, that there shee had a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes.

So *S. Cyprian* seeing that the people cryed incessantly, ^a *Cyprianum ad Leonem*, *Cyprian to the Lyon*, withdrew himselfe from the furie of the people, and fled; not so much for his owne safetie, as for the peace of the Church. So *S. Athanasius* fled out of *Alexandria*, where the Emperour had sent to take him. So *Policarpus*, so *S. Chrysostome* by their flight saved the Pastors for their Churches, and the Churches for their Pastors. So the *Albigenses* fleeing the persecution in France, went through Germanie, Bohemia, and England, and planted there the knowledge of our Lord Iesus Christ. Of whom is this flourishing Church composed? Of strangers which have forsaken their owne countries, and commodities, and have sought in this Sanctuary securitie for their lives, and food for their soules, and of whom I may say truly, that God hath sent them before their distressed brethren, to save their lives; even as *Ioseph* said to his brethren, ^b *God sent me before you to pre-*

f A^t. 20. 1.t A^t. 23.

6, 7.

u v. 17.

x A^t. 25.

11.

y Rev. 12. 6

a Cyprian.
Epist. 15.

b Gen. 45.

7.

serve you a posteritie in the earth, and to save your lives by a great deliverance.

VIII. It is a naturall thing to all living creatures to provide for their owne safetie : Neither hath God, the author of nature, abolished that naturall instinct in his Saints, but sanctified it, directing them by his word and by his Spirit to doe lawfully and holily, that is to say, by good meanes and for a good end, that whereunto they are inclined by nature.

If they did otherwayes, might they not be iustly accused of tempting of the Lord their God, of preventing his providence, of seeking through vaine-glorie and ostentation to be Christs Martyrs, when he craveth no such dutie at their hands ? *Peter* being too bold out of season, denyed his Master. The rest of the Disciples which fled, and kept themselves quiet, shunned that mischiefe. For God bleffeth rather a modest fleeing, than a presumptuous abode. When *Peter* rusht into *Caiphass* Hall, the Spirit of God left him : But when ^c he was hid with the rest in a chamber, the doores being shut for feare of the Iewes, Iesus came to them, and ^d the holy Ghost descended upon them. In *Cyprians* time, there was a kinde of heretiques, called *Circumcellions*, which ran every where seeking the martyr-dome : and the Franciscane Friers write of *Francis* their Patron, that he went to *Maiorka*, *Minorka*, and other places occupied by the Mahumetanes, desirous to be killed for Christs sake : But he returned as he went, because none of those miscreants would debase themselves to slay such a calfe. Now what was that desire, but giddinesse, but rashnesse, but presumption and vaine-glorie ? A wise and experimented Pilot will never runne his ship upon the shelves and rocks : If the storme drive him upon the dangers, then he sheweth his courage and skill : So a modest man will not, to shew his courage, cast himselfe into the fire of affliction, and drawe

c Joh 20.
19.

d Act 2.1.
4.

draw upon himselfe unnecessarie evils: but if he be apprehended, if the glory of God, if the edification of the Church; if the necessitie of his calling binde him to suffer for Christs sake, then he will shew that when he lurked, courage was not wanting to his warinesse, but his warinesse ruled his courage, and commanded it to waite vpon the Lord. Hee which seeketh enemies wilfully and rashly, is a seditious and factious fellow: But he which hath enemies, and seeketh them not, which is persecuted without cause, or for Gods cause; Hee which cannot shun them, nor have peace with them, except he forsake his station, denie Christ, scandalize the Church, and then chuseth rather an honest and glorious death, than a dishonest life, is the truly wise and courageous man. Therefore ^e Cyprian warned his Church to be warie, that they offered not themselves to their enemies; but if they were taken, to confesse constantly.

^e Cyprian.
Epish. 83.

3.

Wherein there is also a dutie of Charitie which we owe to our enemies. For howsoever not onely it is not an ill thing, but rather a most glorious thing, and a ^t gift of God to suffer for Christ, and to be his Martyr, ^s as the Martyrs themselves acknowledged, when they thanked God for that honour: ^h yet notwithstanding we must not give any occasion to our enemies, to heape sin upon sin, by shedding of our innocent blood, which we should doe if we prevented their malice, going to them when they seeke us not, or betraying our selves to them when they cannot finde us, and crying, Here, here I am, come, racke, kill, hang, burne, as the *Circumcellions* did; Wherein also we should become wilfull murderers of our owne selves, for there is no great difference betweene killing of our selves, and provoking other men to kill us.

^f Phil. 1. 29.
^g Ensch.
Inst. Eccles.
lib. 4. cap. 15.
^h Clemens,
Alexandr.
lib. 4. Strom-
matum.

I X. Neither should we be much moved with the reviling of those which cast in our teeth, that by fleeing

i Matth. 10.
33.
k ver. 38.

1 Athanas.
Apolog. de
fuga.

we deny Christ, and so fall into the pit whereof he hath forewarned us, saying, *i Whosoever shall denie me before men, him will I also denie before my Father which is in heaven :* *h And he that taketh not his crosse, and followeth after mee, is not worthy of mee.* For such preachers of magnanimity and constancie, are either enemies, or of our owne folkes.

If *enemies*, answer as *1 Athanasius* did to the *Arrians*: Ye are forsooth scandalized, because we flee the persecution. Lay your hands to your hearts, and confesse that ye are sorie and much discontented, that we have prevented your malice, and by our flight have hindered the intention ye had to kill us : If we doe ill to flee, ye doe worse to persecute us : Leave off to seeke our lives, and we shall leave off to flee for the safetie of our lives. For what is our fleeing, but a testimonie of your persecution?

If *friends*, take heed that they preach not against fleeing, because they would be glad that all remained to deny Christ, as they are resolved to doe, rather then to lose their commodities : It is not good to tempt God. Many which tarry at home, goe to the Masse, lest they should beare Christs crosse, and fall into that inconvenience whereof they will seeme to be affrighted for us : But he that fleeth, leaving his goods and all that he hath among his enemies, forsaking his friends for Christs sake, seeking with a thousand incommodities, libertie of conscience among an unknowne people, hath a most heavy crosse upon his shoulders, and not onely denyeth not Christ, but maketh knowne to all men his faith in him, his love to him, his zeale for him. And therefore the ancient Church called such men *Confessors*, whereas the persecutors, and hypocrites, call them *Denyers*. If they were willing to deny, would they flee ? would they leave their goods, forsake their friends, hazard their lives to deny ? Wherefore flee they ? because they shun
all

all occasions whereby they may be compelled through the weakenesse of the flesh to denie Christ, and seeke else-where, with losse of goods, danger of their lives, much grieve and anguish of minde, among men of an unknowne tongue, whose conditions, fashions, customs are contrarie unto theirs, libertie to confesse him; resolved not onely to flee, but also to die, rather then they should renounce that faith, that hope, that confidence which they have in Gods mercies, and in Christs merits. For as *Chrysostome* saith, ^m *The Christians life should bee full of blood, not by shedding of other mens blood, but by a strong resolution to shed his owne blood for Christ, when it shall be needfull.* Hee that is thus disposed, is not led with ⁿ *the Spirit of feare*, as our enemies, hypocrites, and ignorantly zealous brethren say, but with *the Spirit of power, of love, and of a sound minde*; The occasions will teach him, when Gods will is that he flee, when that he stay to die: Therefore wee should pray one for another, as *Paul* did for *Timothie*, ^o *The Lord give thee understanding in all things.*

X. If these words be taken in a figurative and allegoricall sense, then, as I have said, they are an exhortation to patience, like unto many others, which ye reade in the Psalmes, and in the Prophets. *David* saith, ^p *Be silent to the Lord, and waite patiently for him.* *Esaiah* said to the Jewes, ^q *In quietnesse and confidence shall be your strength.* Ye reade in the Lamentations of *Jeremiah*, ^r *It is good that a man should borb hope, and quietly waite for the salvation of the Lord: It is good for a man that he beare the yoa ke in his youth: Hee sitteth alone, and keepeth silence, because hee hath borne it upon him: Hee putteth his mouth in the dust, if so be there may be hope.* Which figurative manner of speeches are thus set downe else-where in proper words, ^s *In your patience possesse ye your soules: ye have need of patience, that after yee have done the will of God, yee might receive the promise.*

m *Chrysost.*
ad popu. Anti-
tiochen.

kornil. 67.

n 2. Tim. 1.

7.

o 2. Tim. 1.

7.

p Psal. 37. 7

q Isaia. 30.

15.

r Lament.

3. 26. 27.

28. 29.

s Luk. 21.

19.

t Heb. 10.

36.

But

But the Spirit of God useth such figurative speeches in this matter, because they are very popular, and most fit to expresse the nature of patience : for because the people was to be led captive into Babylon, and to be intrahalled there the space of threescore and ten yeeres, the Prophet sheweth them what they must doe then. For as they that traffique by sea, when they see the storme comming, saile to some haven, and anchor there untill the storme be past; or as the people of Israel, when the Angell of the Lord destroyed the first borne of Egypt, and *Rahab* at the sacke of Ierico, kept themselves quiet in their houses, the doores being shut: So, saith the Prophet, must ye doe in the great and heavy storme of affliction, which is to come upon you : Enter into your chambers, shut the doores about you, hide your selves there, let none goe forth, haste to the haven of salvation, lest ye perish. What chambers, what havens are these? Can there be any so sure and safe as God himselfe, of whom, and to whom *David* saith, *v* *O how great is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee before the sonnes of men ! Thou shalt hide them in the secret of thy presence, from the pride of man : thou shalt keepe them secretly in a pavillion, from the strife of tongues.* And therefore applying this to himselfe, he said, *x* *Hee that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty: I will say of the Lord, He is my refuge and my fortress, my God in whom I will trust.* For, *y* *the Name of the Lord is a strong tower: the righteous runneth into it, and is safe.* After the same manner, and in the same sense, *Habacuc* said, *a* *I will stand upon my watch, and set mee upon the tower, and will watch to see what he will say to me.* These things were then spoken, but they belong to all ages, and are to us this day examples and instructions, to relye upon God in our tribulations with patience, and quietnesse of mind.

v Psal. 31.
19, 20.

x Psal 91.
1, 2.

y Pro. 8. 10

a Hab. 2. 1.

XI. Many are the reasons which should moove us to a most humble and quiet subiection of our spirits, without fretting of our selves, without murmuring, when we are afflicted, and they which afflict us, prosper: but especially there be foure: The first is taken from the will of God; the second from his wisdom; the third from his truth; the fourth from his iustice.

The first thing we must looke unto in our afflictions, is the will of God. For as *Jeremiah*, after the destruction of *Ierusalem* by the *Babylonians*, and burning of the Temple to ashes, with-drew his eyes from the earth, & lifting them up above all the visible heavens, settled them upon God, and asked, *Who is he that saith, This is come to passe, and the Lord hath not commanded it? euill and good, proceedeth it not out of the mouth of the Lord?* So must wee all thinke, so must we all speake. The wicked prosper, because it is Gods will: we are oppressed, because it is Gods will: Our master and Doctor hath taught us both by precept, and by example, to thinke and to speake so. Hath he not commanded us to pray, *Thy will be done?* It is his will, that we be so unworthily vexed and tormented. *Are not*, saith he, *two sparrows sold for a farthing? and one of them shall not fall on the ground without your father? but the very haire of your head are all numbred.* As if hee had said, Farre lesse shall any euill befall you without the will of your Father. Therefore he submitted himselfe unto his Fathers will, when he was to dye for us sinners, saying, *Not as I will, but as thou wilt;* and commanded *Peter*, which drew the sword to defend him, to put up his sword into the sheath, with this reason, *The cup which my Father hath given me, shall I not drinke it?* So he said to the Disciples going to *Emmaus*, *Ought not Christ to haue suffered these things, and to enter into his glory? why ought he? because for sooth it was the will of God.*

In this meditation, we must not onely say of God, as *Nehuchadnezzar* did, that *he hath according to his will in*

b Lam. 3.
37, 38.

c Math. 10.
29, 30.

d Mat. 26.
39.
e Ioh. 18.
11.

f Luk. 24.
26.

g Dan 4.
35.

h Rom 12.

2.

i T. rt. de
patientia. ca.
14. operari-
us illi victo-
riarum Dei.

k Iob 1. 21

l Act. 21.

14.

m Psal. 135
3. 5. 6.

the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? but acknowledge alſo with the Apoſtle, that ^h his will is good, acceptable, and perfect, and therefore moſt worthy that our wills be offered up in a burnt ſacrifice unto it. This was the ſhield wherewith that ^a moſt worthy achiever of the victories of God, that rare and wonderfull patterne of patience, extinguished all the ſerie darts, which eyther by the loſſe of his goods, or by the death of his children, or by the ſtinking and filthy ſores of his body, or by the chiding of his wife, or by the contempt of his ſervants, or by the uncourteous and churlish comforts of his friends, or by affrighting dreames the diuell threw at him. He repelled them all with this one word, ^k *Bleſſed be the name of the Lord.* So the brethren knowing that the will of God was, that *Paul* ſhould goe up to *Jerusalem*, and be there bound, and delivered into the hands of the Gentiles, ceaſed to diſſwade him, ſaying, ^l *The will of the Lord be done.* For God is a Father: neyther would it be his will that we ſhould be afflicted, except it were for our good. We ſing firſt, ^m *Prayſe the LORD, for the LORD is good.* Then we adde: *For I know that the LORD is great, & that our LORD is above all gods: whatſoever the LORD pleaſed, that did he in heaven, and in earth, in the ſets, and all deepe places.* This then is the firſt reaſon to moove uſto patience: It is the will of the Almighty God, who to uſ is a loving Father, that we be royled and hurried with many afflictions: and we owe all ſubmiſſion, all obedience to his will.

XII. Is he onely Almighty. and all good? Is he not alſo *All wiſe*? Doubtleſſe he is: Hath he not made light to ſhine out of darkeneſſe, benediction to ſpring out of malediction, life to riſe out of death? He bridled the unbridled affections of men, he ſetteth in order all their diſordered actions: when they fight againſt his will, he doth his will, not in them, but by them. The Scribes and Pharifees

Pharisees with the Priests conspire against Christ: *Judas* selleth him: *Pilat* condemneth him: the souldiers crucifie him: how many divers intentions, how many disagreeing ends of these wicked men in the tormenting of one man? God the great and experimented Phylician, maketh of all these sinnes a most excellent antidote against sinne; of all these poisons, a soveraigne and singular medicine for the health of the soule. When the wicked persecute the Church, their mind is to destroy it for ever: but God, by the persecutions, chastiseth the securitie, tryeth the faith, exerciseth the patience of his children, and setteth forth his owne glory in their deliverie, as ye have heard in the fourth Sermon. He hath ever done so, hee will doe so unto the worlds end: and therefore let us in all our heavy displeasures rely upon his wisdom, as it is written, *Commit thy way unto to the LORD: trust also in him, and he shall bring it to passe:* Then our owne experience shall inforce us to confesse, that *we know that all things worke together for good to them that love God, to them who are called according to his purpose.* So in Gods wisdom we have a second reason to move us to patience.

XIII. Thirdly, we should ever set before our eyes his truth, which is more firme and constant than heaven and earth, and all things that are therein: men may be disloyall and false. But *P* if we beleeve not, yet he abideth faithfull, he cannot deny himselfe. He is *q* the strength of Israel, he will not lye, nor repent: for he is not a man, that he should repent. He hath wisdom to foresee the events before he promise: he hath power to performe whatsoever he promiseth: he is goodnesse it selfe, and therefore he will thoroughly fulfill all his promises. *r* For as the raine commeth downe, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater. So, saith he, shall my word be that goeth forth out of my

D d 2

mouth

n Psal. 37. 5

o Rom 8.
28.p 2. Tim 2.
13.q 1. Sam.
15. 29.r Esa. 55.
10, 11.

mouth: it shall not returne unto me voyd, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.

XIV. Wee have his promise in the second part of our text: for when he biddeth us *hide our selves as it were for little moment, untill the indignation be overpast*: he implyeth in the commandement a most comfortable promise, that the affliction of the Church shall last but for a moment; which being expired, his indignation shall overpasse, and the Church shall be delivered. This promise, and the exhortation grounded upon it, is very formal in *Habacuc*, where God speaketh after this manner: *The vision is yet for an appointed time: but at the end it shall speake, and not lye: Though it tarry, wait for it, because it will surely come, it will not tarry.* The promise is, that the vision, the prediction concerning the deliverance of the Church, hath ~~an~~ appointed time; which being expired, God will fulfill it: the exhortation is, Therefore waite upon it: This time is not a long time: it is but a moment. *For his anger endureth but a moment: In his favour is life: weeping may endure for a night, but ioy commeth in the morning: as David saith in the thirty Psalme. Yee have the like promise in the fiftie and fourth chapter of Isaiah: For a small moment have I forsaken thee, but with great mercies will I gather thee. I have hid my face from thee for a little, in the moment of wrath: but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer.*

XV. Here then wee have solid comfort, and a soveraign remedy against impatience in tribulation. *For the rod of wickednesse shall not rest upon the lot of the righteous: lest the righteous put forth their hands into iniquity: we heare the promise, and howsoever wee beleieve it, we thinke the time to be very long, and wee cry, as David often in the Psalmes, And thou Lord, how long? for one houre of affliction is more sensible unto us, than a yeare of prosperitie. Therefore God knowing our frame, and remem-*
bring

f Hab. 2. 3.

t Psal. 30. 5

v Esa. 54.
7. 8.

x Psal. 125.
3.

y Psal. 103.
14.

bring that we are but dust, speaketh unto us according to our hearts desire, and telleth us, that hee hath a time appointed for our deliverance, whereof he keepeth a most exact reckoning, and shall not lose the least parcell thereof.

^a To every thing there is a season, and a time to every purpose under the heaven. A time to be afflicted, a time to bee delivered: the time of affliction is to some shorter, to some longer. To *Noah* and to his family in the Arke, ^b it was of one yeare and tenne dayes. To the people of *Israel* in Egypt, ^c four hundred yeares. To the lewys in *Babylon*, ^d seventy yeares. To the woman diseased with the bloody issue, ^e twelve yeares. To the impotent, whom the Lord cured at the poole of *Ierusalem*, ^f thirty and eight yeares. To the woman delivered of her child to be feed in the wilderness, ^g a time, and times, and halfe a time, which are three yeares, and an halfe. To *Moses* to be hid ^h three moneths. *Hosea*, speaking of the time of Gods deliveries, saith, ⁱ After two dayes will hee revive us: In the third day will he raise us up, and we shall live in his sight. ^k *Lazarus* was in the grave foure dayes: ^l The Lord was put to death, and buried, and rose again the third day. Hee advertised the Church of *Smyrna*, that shee should have tribulation ^m tenne dayes. He spake of his houre, when hee said to his mother, ⁿ Mine houre is not yet come. Hee said to his Disciples, ^o A little while, and ye shall not see me, and againe a little while, and ye shall see me. In our text God speaketh of a little moment. *David* saith, ^p Yet a little while, and the wicked shall not be. The Apostle saith, that ^q our affliction is light, and is but for a moment: He saith againe, ^r Yet a little while, and he that shall come, will come, and will not tarry. *S. Peter* writeth to the faithfull of his time, that ^s for a season they were in heaviness through manifold temptations. And it was said to the soules that were under the Altar, that ^t they should rest yet for a little season, untill their fellow-servants also, and their brethren that should bee killed as

a Eccl. 3. 1

b Gen. 7. 11

Gen. 1. 13

14.

c Gen. 15.

13.

d Ier. 25.

12.

Ier. 29. 10.

Dan. 5. 2.

e Mar. 9. 10.

f Ioh. 5. 5.

g Rev. 12.

14.

h Exod. 2. 2.

i Hof. 6. 2.

k Ioh. 11.

39.

l Luk. 18.

33.

m Rev. 2. 10.

n Ioh. 2. 4.

o Ioh. 16.

16.

p Psal. 37.

10.

q. 2. Cor. 4.

17.

r Heb. 10.

37.

f 1. Pet. 1. 6.

t Rev.

v ver. 10.

x Psal. 119
82.

y 1. Pet. 3. 8

a Rom 8.
18.b 2. Cor. 4.
17.c Psal. 102.
13.d Psal. 130.
5.

they were, should be fulfilled; that is to say, untill the end of the world, which to flesh and blood is very long: for if these blessed soules thought the time which was betweene their death, and this vision of *Iohn*, so long, that they cryed, *v How long O Lord?* what wonder if men leading a most wearisome and tedious life under the crosse, cry to God as *David* did, *x Mine eyes faile for thy word, saying, When wilt thou comfort me?*

XVI. The comfort to them all is this, that their affliction, which to them is too too long, is but a moment, not onely in respect of God, *y with whom one day is as a thousand yeares, and a thousand yeeres as one day*; but also in regard of the eternity of unspeakeable glory, wherewith it shall be swallowed up. *a For I reckon*, saith the Apostle, *that the sufferings of this present time are not worthy to bee compared with the glory which shall bee revealed in us*; Glory which these sufferings worke in us. *b For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory*, even so farre as it subdueth our pride, mortifieth our lusts, and is the Lords high way unto our eternall blisse. Whereunto if yee adde the promise of deliverance, even in this life, nothing shall be wanting to our full comfort.

XVII. What then shall we doe, till the Lord come and deliver us? what, but waite upon the Lords pleasure? The Iewes knew by revelation from God, the time of their bondage in Egypt, and captivitie in Babylon; which being come to an end, they said confidently to God, *c Thou shalt arise, and have mercy upon Sion: for the time to favour her, yea, the set time is come*. We have no such revelation: and therefore we must bee content to relye upon Gods generall promise, and say with *David*, *d I waite for the LORD: my soule doth waite, and in his word doe I hope*; assured, that howsoever it seeme, that heaven and earth conspire against us, and that wee are brought to the pinch, he shall put a new song in our mouthes, and give

gives a most plentiful subject to sing as David did,
In waiting, I waited for the LORD, and he inclined unto me,
and heard my cry: ^e For hee is faithfull that promised. And
with him no word is impossible.

The Lord in his great mercies give us this patient
hope and assurance, for Christ Iesus his deare sons sake,
who with him and the holy Ghost, liveth and reigneth
God blessed for evermore. Amen.

e Psal. 40. 1
f Heb. 10.
23.
g Luk. 1.
37.

SERM. IX.

*Of Gods Judgements upon Persecuters, and of
the last deliverance of the Church.*

ESAI AH XXVI.

21. For behold the LORD commeth out of his place,
to visite the inhabitants of the earth for their iniqui-
ty: the earth also shall disclose her blood, and shall
no more cover her slaine.

1. **T**He last motive to pa-
tience, is taken from
the Judgements of God.

2. The Lord is said to come,
when he judgeth.

3. He is said to come out
of his place, when his judgements
and mercies are made
conspicuous.

4. He visiteth the inhabi-
tants of the earth, eyther in
judgement, or in mercy.

5. Wicked men are called
the inhabitants of the earth:

for godly men are strangers
here.

6. God will visite the in-
habitants of the earth for
their iniquity, which they
thinke to bee good service to
God.

7. God will be avenged of
those which shed the blood of
his deare ones,

8. Because he is righteous
and faithfull.

9. Great judgements on
persecuters,

10. Namely,

10. Namely, on great men under the law,

11. And principally on those who have persecuted the Christian Church.

12. Prosperity in this world, is a token of Gods indignation, rather than of his love.

13. The torment^s. of hell prepared for wicked men.

14. Their conscience tells them, there is a hell.

15. Hell is a place penall in its owne selfe.

16. There is there paine of dammage most unsufferable.

17. As likewise uncon-

ceivable paine of sense,

18. Which is universall,

19. And everlasting.

20. Persecuters, above all others, shall be tortured there with most exquisite torments.


21. Great shall be in that day the glory of Gods Saints, and terrible to their Persecuters.

22. Great difference betweene the life and the end of wicked and of godly men.

23. The Church cannot

be destroyed.

24. Exhortation and consolation.

I.  S the words of this text are from God the last, so should they bee in your hearts a most powerfull motive to a patient tarrying for the blessed time, which the wisdom of the Lord hath appointed for the glorious and finall reliefe of his Church from all misery.

Ye may call the text DAN, *i.e.* Judgement: for it threatneth, with no small mischief, all bloody and cruell persecuters, and by their overthrow promisseth deliverance to them which are persecuted. The time of the one, and of the other, is not a time of many yeares, moneths, weekes, dayes: The afflictions of the Church shall be gone in a moment, as ye have heard. In a moment also shall come the destruction of those that persecute her, who in their greatest prosperity are ^a like beasts fatted, ^b and crowned with garlands for the day of the Lords sacrifice: wherein, saith the Lord, I will punish the Princes, and the Kings children, and all such as are clothed with strange apparell.

II. For

^a Minut. Felix, ut victimae ad supplicium saginantur: ut hostia ad penam coronantur.
^b Zeph.
1. 8.

II. For behold the Lord commeth. O open the eyes of your minde, & bid your faith rise from her sleepe to behold, in the immutable truth of the Lords threats, in the inevitable power of his iustice, in the innumerable iudgements which he hath already dispatched against wicked oppressors, in his more than motherly love to his deare ones; his promptnesse and readinesse to deliver his Church, by the overthrow of all her enemies. Hee, he himseife, he who is the Lord will destroy them. Neither shall they be able to shield themselves against the Lord: He will not tarry, he will not delay his comming: Behold he commeth; he is already on his iourney.

III. From whence commeth he? Out of his place. O Lord, Art thou so in one place, that thou art not at the same time in all places? O infinite Maiestie, thou canst be every where at one time: and yet thou art no where. Thou fillest with thy presence every place: and loe, thou art not contained in any place. Thou canst come, and not goe from the place where thou wast: Thou canst depart, and not leave the place whereunto thou didst come. Our soules wonder at this, but because of their narrownesse, they cannot comprehend it: O Lord grant that we may beleve it: And tell us, how thou who hast the heaven for ^d thy throne, and the earth for thy footstool, thou who sayest of thy selfe, Doe I not fill the heaven and the earth? O most wonderfull God, teach us how thou comest and goest? Dost thou not speake so, not of thy nature, but of the workes of thy iudgements and mercies?

Brethren, learne, and wonder. Men speake so of God: And therefore God borroweth mens phrases; and as they speake of him, so speaketh he of his owne selfe. Wicked men when they spoile, kill, and abuse most licentiously the righteous man, doe say, ^f The LORD shall not see, neither shall the God of Iacob regard it. As if he were in his Closet fast asleepe, or busied with other mat-

E e

ters,

c August. ad
Volusian. Ez
pist. 3. Non
ubique totus
esse, & nullo
contineri lo-
co. Novit ve-
nire, non re-
cedendo ubi
erat. Novit
abire, non
deserendo quo
venerat. Mi-
ratur hoc
mens huma-
na, & quia
non capit,
fortasse non
credit.

d Esa. 66. 1.

e Ier. 23.

24.

f Psal. 94. 7.

g Iob 22.
12, 13, 14.

h Gen. 11.
5:7.

i Gen. 18.
21.

k Exod 3.
7, 8.

l Hol. 5:15.

m Psal. 60:1
n Psal. 80.
14.

ters, when they reele to and fro to doe mischief: or as if he dwelt so farre off from them, that he cannot see them. What, say they, *Is not God in the height of heaven? and behold the height of the starres how high they are: how doth God know? Can he iudge through the darke cloud? Thicke cloudes are a covering to him, that he seeth not, and he walketh in the circuit of heaven.*

For this cause God saith, that seeing they thinke and speake so, he will come out of his place to visit, i.e. to punish the Inhabitants of the earth for their iniquitie: Even as it is said, when the Giants were building the Towre of Babel, that *the LORD came downe to see the City and the Towre, which the children of men builded, and said, Goe to, let us goe downe, and there confound their language: And as when he was to destroy Sodom and Gomorrah, he said to Abraham, I will goe downe now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know: As likewise when his time was come to take vengeance of Pharao, and deliver his people, he said to Moses, I have surely seene the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrowes, and I am come downe to deliver them out of the hand of the Egyptians. When he withdraweth his care from his children, and suffereth his enemies to afflict them, he saith in Hosea, I will goe, and returne to my place, till they acknowledge their offence. And then they acknowledging their owne folly, cry unto him, O turne thy selfe to us againe: Returne, we beseech thee, O God of hostes: looke downe from heaven, and behold, and visit this Vine. After the same manner, when he destroyeth their persecuters, he delivereth them, and saith, that he cometh out of his place to visit them; them who are his children, in his favour; them who are his enemies, and the oppressors of his children, in the extremitie of his anger.*

I V. He

IV. He calleth the one and the other, *his visitation*. For, *he dwelleth in the light, which no man can approach unto*; and cannot be seene of us, but by his workes: which when he displayeth not, we thinke and we say, that he is absent: But when we see and feele them, then we say he is present, and hath visited us. As we speake of him, so speaketh he of himselfe, though *p hee be not farre from every one of us: for in him we live, and move, and have our being*. Or rather he teacheth us, that he doth all things by rule, by number, and by ballance; that first he takes a perfect notice of our estate, and afterwards setteth his workes forward.

The workes whereby he visiteth us, are either of *mercie*, or of *iudgement*. And therefore his visitations are taken in the Scriptures, sometimes for *his mercies*, sometimes for *his iudgements*. And it is said that he visiteth us, either when he giveth us conspicuous testimonies of his favour, or when he punisheth us for our sinnes.

In the first sense it is said, that *q the LORD visited Sarah, as he had said*: which in the words following is thus explained, *And the Lord did unto Sarah as he had spoken*: Because he fulfilled his promise, and gave a Sonne to Sarah, the Scripture saith, that *he visited Sarah*. In the same sense, *Ioseph* said to his brethren, *r God will surely visite you i.e. deliver you*. And so is the word expounded by *Zacharias* in his song, where he saith, that *r God hath visited, and redeemed his people*. Ye read the like in the Acts, where it is written, that *r God did visite the Gentiles, to take out of them a people for his Name*. For their calling to the light of the Gospell, was their visitation. When *Ierusalem* made light of that light, *Christ* said, that *v she knew not the time of her visitation*.

In the second sense, visitation of punishment is double: The one is of love and of grace, whereby God visiteth his owne deare children, as he said to *David*,
* *If they breake my statutes, and keepe not my commandments:*

o 1 Tim. 6.
16.

p Act. 17.
27, 28.

q Gen. 21.1

r Gen. 50.
25.
f Luk 1.68.

t Act 15.14

v Luk. 19.
44.

x Psal. 89.
31, 32, 33.

y Minut. Felix. Non est
pena, militia
est. Fortitudo
enim infirmi-
tatibus robo-
ratur: Et
calamitas
sapius disci-
plina virtu-
tis est.

a Hof. 1. 4.

b Psal. 59. 5

c 1 Chro.
29. 15.

d Ioh. 17.
11, 16.

e Heb. 13.
14.

then will I visite their transgression with the rod, and their iniquitie with stripes: Nevertheless, my loving kindnesse will I not utterly take from him, nor suffer my faithfulnessse to faile. We have heard heretofore, that this kinde of visitation is most usefull. It is not so much y a punishment to the Church, as her warfare. For fortitude is corroborated by infirmities: And often affliction and calamitie is the schoole and mistresse of vertue. It is ever so to the Church.

The other commeth from Gods heavie wrath and indignation, and hath forend, not the correction, but the destruction of the sinner: As when God said that hee ^a would visite the blood of Iezreel upon the house of Iehu, he threatned the Kings house with a totall and finall overthrow, as he saith in the words following, that he would cause to cease the kingdome of the house of Israel. In this sense David made this prayer to God, ^b O LORD God of hostes, the God of Israel, awake to visite all the heathen: for he addeth by way of exposition, Be not mercifull to any wicked transgressors. This word is so taken in this text, when the Prophet saith, that the Lord commeth out of his place to visite, i.e. to punish in his anger, and not displeasure. Whom will he visite?

V. *The inhabitants of the earth.* What? Are not all men, are not Gods servants inhabitants of the earth, as well as other men? No men, to speake properly, are inhabitants of the earth. For we are all tenants at the will of the great Lands Lord, not owners: and our life is a sojourning, rather than a dwelling on earth.

All true beleevers acknowledge this truth, and say in their prayers to God, ^c We are strangers before thee, and sojourners, as were all our fathers: Our dayes on the earth are as a shadow, and there is none abiding. Earth is onely the place of their peregrination. ^d They are, saith Christ, in the world, but they are not of the world. Heaven is their home. ^e For here have we no continuing citie, but we seeke one to come. Every day wee heare God saying vnto vs,

f Arise

^f Arise yee and depart, for this is not your rest. Therefore as ^g Eliab walked forty dayes and fortie nights till he came unto Horeb the mount of God: So we walke apace, and goe still forward, till we come to the heavenly Man-
nor, whereof the Apostle saith, that ^h there remaineth a rest to the people of God. ⁱ There is our treasure, there is our heart also: As a way-faring mans heart is at home, because at home are his wife, his children, and whatso-
ever he loveth. There is ^k our conversation, though our bodies be here.

f Micha 2.
10.

g 1 Kings
19.9.

h Heb. 4.9.
i Matt. 6. 21

k Phil. 3. 20

The wicked may see that which we beleewe, and daily experience teacheth them to say with the women of Te-
koab, ^l We must needs die, and are as water spilt on the ground, which cannot be gathered up againe. Yet notwithstanding, they ^m minde earthly things. ⁿ Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations: They call their lands after their owne Names. Therefore seeing they have nothing before their eyes, no end of their thoughts and actions, but the earth, it is no wonder that they should be called the in-
habitants of the earth. Out of the earth were they taken. In earth they dwell, in earth they have their por-
tion, to earth shall their bodies returne, and if hell be in the center of the earth, as many say, there shall they have their last and eternall habitation.

l 2 Sam. 14.
14.

m Phil. 3. 19
n Psal. 49.
11.

VI. For what cause will the Lord visite them so rig-
orously? For their iniquitie, that is to say, for the excessive-
nesse of their most immoderate sinnes, as the word must be taken here: what sinnes were those? Questionlesse too too many amongst a people enemies to God and to his Church: but above all, the persecution of the Church.

They thought undoubtedly that all the harme which they did to the Church, was righteousness, and good service done to their gods: As Christ hath forewarned us, that they who shall kill us, will deeme ^o that they

o Ioh. 2. 16.

doe God service : But God calleth this their pretended service, *iniquity*, a most hainous and enormous sinne : and if ye desire a specification of the kind of this sin, God in the text calleth it *blood*, or according to the Hebrew word, *bloods* : for by that word God signifieth the extreame and unquenchable thirst of blood, wherewith these murtherers were so dry, that when they had shed it all, they would have gladly shed more, and wished that each of those whom they had slaine, had possessed a hundred lives, to furnish to them more blood to spill. They kill, because they take pleasure in killing, like unto the Tyrant *Caligula*, who wished that the people of Rome had all one necke, that at one blow he might cut it off.

VII. O Tyrants, O blood-thirstie butchers ! ye slay the Saints of God under colour of justice : and yet think, that not onely God will not avenge it, but that he will rather allow and reward it. Whereas God saith, that *the earth shall disclose her bloods, and shall no more discover her slaine*. The earth it selfe shall open her wombe, and unfold her bowells, and cry to God, Loe, here is the innocent blood which thy enemies have shed : Loe, here are the bodies of thy beloved servants, whom these Massacrers have slaine : *P Hell is naked before him : and destruction hath no covering*. O then shall the earth conceale your murthers from him ?

Have ye not read, that *the Lord will abhorre the bloody and deceitfull man* ? Doubt not, but that which is written is true. *P Precious in the sight of the Lord, is the death of all his Saints* ; and therefore hee will with an hand of yron thrust hard together the bellies of those horse-leeches, which have drunk their blood, and straine them till they spue it out of their bloody throats.

He hath said, that *he will require the life of man at the hand of every beast, and at the hand of every mans brother*. How much more will he require the life of his deare servants

p Tob 26.6.

q Psal. 5.6.

r Psal. 116.

13.

f Gen. 9.
5,6.

servants at the hands of their murtherers? Hee hath ordeined before the law of a most iust and inexorable law, that *who so sheddeth mans blood, by man his blood shall bee shed*: whereof he rendreth two reasons; The first, that *mens lives are in their blood*; The second, that *in the image of God made he man*. Vnder the Law he confirmed this Law by another law, and said, *t that blood unjustly shed, defileth the land*, though it bee the blood of an ill man. And the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. This law is irrevocable: for Christ hath also said in the Gospell, that *v all they that take the sword, shall perish with the sword*. If men put it not in execution, God will: and till he doe it, the land where the blood of his Saints, who are restored to his image, is shed, shall remaine polluted. *x The voice of Abels blood cryed unto him from the ground*, and hee listened unto it. The soules of a great many Abels, which are under the Altar, cry unto him with a loud voyce, *y How long, O Lord, holy and true! doest thou not iudge and avenge our blood on them that dwell on the earth?* And will hee not heare them? He will, he will: *z for he that killeth with the sword, must be killed with the sword*. Here is the patience and the faith of the Saints: They expect with patience; it shall be so, because they know by faith it must be so.

II X. God who hath spoken it, is truth it selfe: he is strength it selfe: *a The strength of Israel will not lie, nor repent: for he is not a man, that he should repent*. Therefore it must be so. He is justice it selfe; therefore it shall be so.

For howsoever we be sinners, the cause for which we are molested and vexed, is his: His who is Almighty and iust: his who loveth it: his who will not suffer it to be overthrowne by the malice and wickednesse of men: his who will defend them who maintaine it, and destroy them who seeke to overthrow it. This is the comfort which the Apostle giveth to the Thessallonians, who bare a crosse as heavy then, as your brethren beyond seas

t Num 35.
33.

v Mat. 26.
52.

x Gen. 4. 10

y Rev. 6. 9,
10.

z Rev. 13.
10.

a 1. Sam.
15. 29.

b 2. Theſ.
1. 6, 7.

ſeas doe now; ſaying unto them, ^b *It is a righteous thing with God to recompenſe tribulation to them that trouble you, and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with the Angels of his power. We muſt apply this comfort to us: for we ſhall never be without enemies.*

c Eſa. 54.
15, 16, 17.

But we have our warranter and protector in heaven, who forewarnes us not only of their enterpriſes, but alſo of their overthrow. ^c *Behold, ſaith he, they ſhall ſurely gather together, but not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake. Behold, I have created the Smith that bloweth the coales in the fire, and that bringeth forth an inſtrument for his worke: And I have created the deſtroyer to deſtroy. No weapon that is formed againſt thee ſhall proſper: and every tongue that ſhall riſe againſt thee in iudgement, ſhalt condemne. This is the heritage of the ſervants of the Lord, and their righteousneſſe of me ſaith the Lord.*

d Zach. 12.
3.

IX. The Church is an Anvile which hath broken in peeces many hammers: Or, as Zechariah ſaith, ^d *it is a burdensome ſtone for all people: all that burden themſelves with it, ſhall be cut in peeces, though all the people of the earth be gathered together againſt it. Where are now the foure Monarchies which persecuted the Church? Hath not ^e the ſtone cut out of the mountaine without hands, hath not the Church of Chriſt, the Church which is come downe from Gods holy mountaine, even from heaven, the Church which is not the work of any man, but of God, the Church which is but like a little ſtone in the eyes of the world, hath not this little ſtone broken them all to peeces, and conſumed them like chaffe which the wind carryeth away? But it is become a great mountaine which filleth the whole earth. It is a ſpirituall kingdome which the Lord of heaven hath ſet up, and therefore ſhall never bee deſtroyed.*

e Dan. 2.
34, 35, 44,
45.

God ſaid to mount Seir, to the people of Edom, the children of *Eſau*, *Be cauſe thou haſt had a perpetuall hatred,*
and

and hast shed the blood of the children of Israel by the force of the sword, in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, blood shall pursue thee.

Ezech.
35.5.

Have any of the Massacrers of our fathers prospered? How many wonderfull judgements of God, upon them and their children, might I relate unto you, if time could permit. The gaggers have beene gagged, and strangled with wormes bursting out of their stinking throates: those which imbrued their hands with innocent blood, have swumme in their owne blood; the children of persecuters were scene begging at the doores of your fathers, whom their fathers had spoiled; Many, pursued by the divell, did runne up and downe like mad men, crying, that they were damned, because they had persecuted the Church, and shed innocent blood. Then the Church sang to God, *g O LORD, how great are thy works! and thy thoughts are very deepe: A brutish man knoweth not, neither doth a foole understand this: when the wicked springs as the grasse, and when all the workers of iniquity doe flourish; it is, that they shall be destroyed for ever: but thou, O LORD, art most high for evermore: for loe thine enemies, O LORD, for loe, thine enemies shall perish: All the workers of iniquity shall be scattered, but my horne shalt thou exalt like the horne of the Vnicorne. &c.*

g Psal 91.
5, 6, 7, 8, 9,
10, 11.

X. The author of the booke of Wisedome, saith, that ^b sharpe iudgement shall be to them that be in high places: And experience teacheth, that the iudgements of God on them have beene most sharpe, conspicuous, and wonderfull. ⁱ In the place where the dogs licked the blood of Naboth, which Ahab shed, there they licked Ahab's blood. Proud ^k Iezabel, after she had slain the Prophets of the Lord, was eaten by dogs. Neither was there left in the family of Ahab so much as a dogge that pissed against the wall. In the beginning of the twenty

h Sap. 6.5.

i 1. King.
21. 19 &
22. 38.
k 2. King. 9
35, 36.

1 Eſa. 19. 1.

m 2. King.

19.

u Herodot.

Euerpr.

Es èuè tis

òpèaw, 'Eu-

oèhègèsw.

o. Dan 5. 1.

p 2. Macc.

9. 9.

q Joseph.

Antiquit.

Iudaic. lib.

17. cap. 8.

Idem de bel-

lo Iudaico.

lib. 1. ca. 21.

seaventh chapter following our text, the Prophet saith, that¹ in that day, the LORD with his sore, and great, and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and hee shall slay the dragon that is in the sea. He calleth so the Kings of Assyria, and of Babylon, which were the most cruell, subtil, and venomous persecuters of his Church. Consider and see how he punished them. ^m Senacharib was slaine by his owne sonnes in the house of Nisroch his God: And ^a after his death, the Egyptians whom he had oppressed, erected unto him an image of stone, with this inscription, *Whosoever looketh upon me, let him feare God.* His third son Esar Haddon, was slaine by Merodach Baladan, who transported the Empire from Nimueh in Assyria to Babylon in Chaldea. ^o Belshazzar the first and last of Merodaches race, was killed among the goblets and dishes, and in the midst of his Courtiers and Concubines, whilest he was blaspheming the name of God, & the Monarchie was by Cyrus and Darius translated to the Medes and Persians. ^p Antiochus Epiphanes, famous for his most unnaturall and barbarous cruelty against the Church of the Jewes, was smitten with the incurable and remediless sicknesse of wormes and lice, which rising up out of his bowells and all the parts of his body, consumed his flesh with many and strange torments, and such a stinking smell, that he himselfe could not abide it. Thus dying a most miserable death, hee left his Realme to his children, amongst whom God sent the Spirit of division and discord, which left them never in peace till they were consumed one by another.

XI. *Herodès*, murtherer of the children of Bethelèem, through the righteous judgement of God, became parricide of his owne children; and at last, after he had been long tortured with a cholike passion, and unspeakable torments in his entrails, and all disfigured with the dropsie and scurfe wherewith his whole body was spread over,

over, was gnawen by swarmes of lice and worms, which bursting forth out of those parts of his body, which naturall shame commanded him to hide, and dolefull necessitie constrained him to discover, made him a most filthy and stinking spectacle to his Courtiers, and a most loathsome guest to himselfe. † *Herodës Antypas*, who beheaded *Iohn Baptist*, was relegated to Lion with his incestuous wife *Herodias*, and ended there his wicked life, by a wretched and miserable death. † *Pontius Pilat*, who condemned Christ to dye, was overwhelmed with so many miseries, that to be delivered of them all at once, he followed the example of *Iudas*, and killed himselfe. † *Herodës Agrippa*, after he had for a while persecuted the Christians, killed *Iames*, imprisoned *Peter*, taking to himselfe the honour due to God, was stricken by an Angell, and was eaten of wormes; whose pittilesse teeth taught him, that he was a medden of putrefaction, and not God.

‡ *Nero* the first persecuter of Christians among the Gentiles, after that he had set Rome on fire, put his wife and learned master to death, rifled his mothers entrails to see where he lay when he was in her wombe, taking life from her that gave him life; burnt quicke, or dismembred with the teeth of his dogs, many thousands of Christians, murdered all his friends, and filled the whole Empire with orbity, desolation, and mourning, having no friend but murder and crueltie, finding no foe that would kill him, thrust himselfe thorow with his owne sword, and was to himselfe his owne Hangman.

‡ *Domitian*, who worshipped no other God but himselfe, who erected Temples and Altars to his own mortall deirie, who constrained his people to call him *the Lord our God*, and persecuted the Christians, because they would not give that title to any other but to our Lord Iesus Christ, nor worship any but God; was betrayed of

† *Ioseph. Antiq. lib. 18. cap. 9.*

† *Euseb. hyst. Eccl. lib. 2. cap. 7.*

† *Act. 12.*

‡ *Sueton. in Nerone. cap. 47. & 49.*

Ergo ego, inquit, nec amicum habeo, nec iumentum.

‡ *Suet. in Domitiano. ca. 13. & 17.*

his owne wife, in whom hee trusted, was slaine by his owne servants, was buryed without honour, like a filthy carrion.

I should be too tedious, if I should relate to you the tragical deaths of *Adria*, of *Severus*, of *Decius*, of *Valerian*, of *Dioclesian*, of *Maximinian*, of *Maxentius*, of *Maximin*, of *Iulian the Apostate*, of *Valens* Arrian hereticke, who were prodigious examples of Gods vengeaunce against persecuters. Which of you hath not heard or read the strange deaths of Kings and Princes, who by murthering of our fathers, sought to murther, once againe, Christ in the cradle, and to give life to the beast which had beene wounded to death? In them all was, in all them that follow their bloody foot-steps, shall be fulfilled that which is written in the Psalmes, *y Thine hand, O Lord, shall find out all thine enemies, thy right hand shall find out those that hate thee. Thou shalt make them as a fierie oven in the time of thine anger: The Lord shall swallow them up in his wrath, and the fire shall devoure them: Their fruit shalt thou destroy from the earth, and their seed from among the children of men. Have wee not heard it? Our owne eyes, have they not seene it?*

y Psal. 21.
8, 9, 10.

a Psal 73.
2, 3, 5, 6, 7,
8, 9.

XII. The best of us all is like unto *Asaph*,^a we are envious at the foolish, our steps slip when we see the prosperitie of the wicked: *They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain: violence covereth them as a garment: their eyes stand out with fatnesse, they have more than heart could wish. They are corrupt, and speake wickedly concerning oppression; they speake loftily: they set their mouth against the heavens, and their tongue walketh through the earth. Then we begin to fret, to murmur, to deny Gods providence, to aske, Is there knowledge in the most high? These men which prosper are ungodly, but wee who cleanse our hearts, and wash our hands in innocency, are plagued all the day long; our chastisement re-*turneth

turneth every morning. They are happy, but we are miserable.

When we iudge, when we speake so, are we not foolish and ignorant, like unto little children? are wee not as beasts before our God? If any man have a deadly wound, whether is most to bee feared, the putrefaction and impostume, or the Chirurgions Launcet and Rasor, the searing hot yron, or the Gangrene? What is sinne, but the corruption and impostume of the soule? what is affliction, but the heavenly Physicians Rasor and cauter? As then a wise man will say, that he whose impostume is not launced, is in danger of his life; and he who feeleth every day the smart of the Rasor, is in hope of recovery: howsoever ignorant children will iudge otherwayes, and will choose rather a lingring and insensible death, than a sharpe cure: So will hee who entreteth into the Sanctuary of God, iudge and say that sinners, when the Lords hand is heavy upon them, are happy, because they are chastised for their correction, as when a man sicke of the dropsie, is kept under a strict and pinching diet. But hee who covereth his face with fatnesse, who spendeth his dayes in mirth, and feeleth not the smart of the Lords rod, is so much more miserable than the sicke man, who being swolne up and defaced with the dropsie, liveth in the Tavernes, and every day overchargeth his decaying body with sursetting and drunkenneisse, as the soule is more precious than the body. For what are such men, but as fatted swine for the great day of the Lords slaughter, as I have said? And why doth the Lord^b heave them up, and, as it were, set them on the pinnacle of worldly pleasures and honours, but to cast them downe into destruction, and make their fall more remarkeable, as was the fall of *Haman*, persecuter of the lewes, and of *Iezabel*, murtherer of the Prophets?

XIII. But what although some of them^d spend their
Ff 3 *dayes*

b Minut.
Felix Miseri
in hoc alii.
ut tolluntur
ut decidant
altius.

d Iob 21.
 13, 23, 24.

e Gen. 6. 3.

f 1. King.
21. 25.g Juvenal.
Sat. 2.
Esse aliquos
manes, &
subterranea
regna.
Nec pueri
credunt.

dayes in wealth, having still their breasts full of milke, and their bones moistened with marrow? What although they dye in their full strength, and after the long dayes of a joyfull life, being wholly at ease and quiet, in a moment they goe downe to the grave, without the least pricking of griefe, without any feeling of the smart of death, which may happen to some few in this world? Shall they also escape the dint of the wrath and vengeance of the great and righteous Iudge in the world to come? When God, through a most wonderfull patience, and long suffering, hath given unto them many yeeres to repent, as he gave to the men of the first world in the dayes of *Noah*, an hundred and twenty yeeres to amend their lives; and they spend them all in riot, in licentiousness, in persecuting of his Church, in presumptuous sinnes against his Majestie, selling themselves to worke wickedness in his sight, as *Abah* did; will he not turne his patience into fury, and pay them home at once, requiting them with the unconceivable punishment of eternall damnation?

XIV. I know they doe what they can to shake out of their thoughts the feare of that judgement, and to make their hearts beleeve, that there is no such matter; & that whatsoever was spoken of old amongst the Gentiles, is written in the Scriptures, is beleeved in the Church, of divels, of hell, of everlasting torments, is but a bug-bear or scare-crow, to feare superstitious folkes, and hold them in awe. But they strive unprofitably against the streame of their owne consciences, which with a roaring voice doth summon them day and night to appeare before the judgement seat of the inexorable and Almighty Iudge. Of all men those feare hell most, who say there is no hell. The sound of a shaking lease, maketh their hearts to shake for feare, when there is none to pursuethem. And even then when they preach to men that hell is a fable, they finde a most direfull hell within themselves, burning up the most secret bowells

of

of their wretched soules. Why did *Indas* hang himselfe, when there was none upon earth to doe him any harme, if there be no hell? Death was more tolerable unto him, than the feare of the unestimable torments which now hee suffereth there. What were the monstrous dreames of *Nero*? What the hideous and most ugly ghosts of those whom he had slaine, which he saw a little before his death, bounding out of the earth, and leaping to his throat, but a warning to appeare the next day in judgement to give an account of so much Christian and innocent blood, which he had most wickedly shed? If there bee no judgement after this life, from whence came it, that *Theodoricke* king of the Gothes, Protector of the wicked heresie of the Arrians, after hee had put to death the 2. worthy Senators of Rome, *Symmachus* & *Boetius*, because they maintained the true faith, could not looke upon the head of a great fish that was set upon his table, crying that it was the head of *Symmachus*, which with most horrible yawning, and fierie eyes, sought to devoure him? That was a ciring indeed: for suddenly he was taken to his bed; and from thence to the grave. v The Authors of the Massacres of France, could not be at quiet many dayes after that bloody Tragedy, for the horrible sight of great multitudes of ugly Ravens, hovering about the *Louvre*; and voyces which cryed incessantly in their eares, *Murder, murder, murder*: suing them to come personally before him who sitteth on the throne, and before the Lambe whom they had slaine in his members.

'Tis a truth not onely * ascertained by bookes, but also averred by dayly experience in all nations, That if a murtherer come in sight of the person whom hee hath slaine, the Coarse, though almost rotten and stinking, will bleed, and disclose him. What is that bleeding, but a testimony, that, if men will not, *There is a God that judgeth in the earth*, and in his owne time will be avenged of all

mur-

r *Suet. in*
Nerone. c. 46
f *Xiphilinus*
Epitome
Dionis.

t *Procopius*
de bello Go-
thico, lib. 1.

v *Thuanus*
lib. 57.
Aubig. 2.
tom. lib. 1.

x *Andreas*
Lib. de
cruentatione
Cadaverum.
Levinus
Leonius de
occulis natu-
rae mira-
culis. lib. 2.
cap. 7.
y Plal. 58.
11.

a Rev. 6. 11

b Gen. 15.

16.

c Mat. 23.

32.

d 2. Thes.

1. 7, 8, 9, 10

e Zephan.

1. 15.

f Mat. 25.

41.

g 1. Pet. 3.

19.

murderers, namely of them who lay violent hands upon his deare ones? Therefore when the soules under the Altar, cryed for vengeance against the persecuters, who had stained their hands with their innocent blood,^a it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

For as God spared the ^b Amorites, till their iniquity was full, and as^c the Lord said to the Scribes and Pharisees, ^c Fill ye up the measure of your fathers; because then all the righteous blood which their fathers had shed, was to come upon them: So the Lord hath a time appointed for the full deliverance of his Church, and everlasting destruction of his enemies; even the last and great day of this decaying world, ^d When the Lord Iesus shall be revealed from heaven, with the Angels of his power, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired in all that beleve in that day.

XV. Day, which is a day of wrath,^e a day of trouble and distresse, a day of vastnesse and desolation, a day of darknes and gloominesse, a day of clouds and thicke darkenesse: A night rather than a day; yea both a day and a night. A day wherein Gods judgements against all ungodly men, shall shine cleerer than the noone day: A night, because of the place, of the extremitie, of the universalitie, of the eternitie, of the effects of the paine whereunto they shall be condemned by this thundering voice, and unrecalable sentence of their righteous Iudge,^f Depart from me ye cursed into everlasting fire, prepared for the devell and his Angels.

To hell must they goe, even to the darke and ugly & prison, which shall be the last habitation of all ungodly sinners. How pleasant, how faire soever a prison be, we say

say, that there were never faire prisons. And therefore what will not a man suffer, rather than to goe to prison? he will flee, he will give all that he hath, hee will runne to his friends, and cry for succour. ^h *S. Augustine* saith, that in his time they would flee to the Church, runne to the Bishop, fall downe, lye wallowing at his feete, cry with a pale countenance, with a trembling voice, *My Lord, I am troubled: my Lord, I am to be cast in prison, take pity of me, relieve me.* So hard, so unsufferable a paine doth it seeme to all men to bee in prison, though in it there were no other paine to be suffered, but to be closed up: Yea our owne houses would be hatefull unto us, if our liberty of going abroad were restrained: O then, how huge, how intolerable shall bee the torments of those bloody butchers, who have shed the blood of Gods Saints like water, when they shall bee cast headlong into the hellish prison, which may bee most properly called *the land of darknesse, and of the shadow of death. Where there is no order, and where light it selfe is darknesse?* O how shall they tremble, how shall they cry and teare their soules, when they shall bee violently throwne downe into the ^k *deepe and bottomlesse pit; which* ^m *when it hath received impenitent sinners, shall be,* saith *S. Augustine, shut upward, and open downward: where the deeper they shall sinke, the more shall it inlarge it selfe, that they may never find an end of sinking?* The divells themselves are afraid to go there: how much more men, whose bones shall cracke, whose teeth shall clatter, whose hearts shall quake at the onely naming of it.

XVI. Wo, wo be unto them: for no heart can imagin, no tongue can utter the tortures and torments ^{wh} are impossible to be endured, & ^{wh} needs they must endure there. Alas! what ease shall they find, & where; when they shall be banished from the quickening sight of the living God, never to see his face againe, but inflamed with fury and indignation against them? when it shall bee said

*h Aug. de
verbis Apo-
stoli. serm.
18 Contre-
miscis, con-
turbatis,
pallefcis,
&c.*

*i Tob 10.
21, 22.*

*k Luk. 18.
31.
I Rev. 9. 2.
m Aug. in
50. Homilis.
hom. 16. Cui
sine poeni-
tentia re-
medio infor-
lices pecca-
tores exce-
perit, &c.*

n Mat 25.
11, 12.

o Aug. ibid.
Vltima seculi
enimur à
Deo qui De-
um seire no-
luerunt.

p Rom. 15
5.

q 1. King.
6.26, 27.

r Luk. 16.
24.

f Aug. de
Tempore
252.

unto them, *Depart from me ye cursed*; when they shall cry, *Lord, Lord, open to us*: and he shall answer, *Verily I say unto you, I know you not*: *Yee knew not mee in your life, and I know you not in your death.*

If God shall not know them, to aide them, shall any of his creatures know them? If the Sunne of righteousness, who hath healing in his wings, shall refuse to embright them with the least glance of the beames of his glorious face, shall he suffer the light of this visible sun, moone, and starres, to shine upon them? If he, who is called *the God of consolation*, shall forsake them, shall the blessed Angels, shall the holy men of God be more mercifull than their maker, who is mercy it selfe? Shall any of the creatures which are in heaven above, or in the earth beneath, or in the water under the earth, come and comfort them? As when the woman in the fearefull famine of Samaria, cryed to the King, *Helpe my Lord, O King*: he answered, *If the Lord doe not helpe thee, whence shall I helpe thee? out of the barnes-floore, or out of the wine-presse?* So when these damned wights shall cry to the creatures for helpe, grim and froward faces, frowning browes, an universall refusall shall be their first and last answer: Our Creator, shall they say, is your enemy, shall we be your friends? As hee hath commanded you to depart from him, so get you hence, and depart from us. Yea, the Lord himselfe teacheth us in the parable of *the rich glutton*, that if they should aske but one drop of water to coole their tongue, it shall not be given unto them.

Consider, I pray you, saith *S. Augustine*, if a man were cast out of the congregation of this Church for some crime, with how great sorrow, with how many agonies would his soule be vexed, though out of the Church he may eate, drinke, converse with men, and have some hope to be received into it again? Surely, this pain seem'd so heavy to *Cain*, the first murtherer of Gods Saints,

Saints, that he cryed through despaire, and great griefe of heart, *My punishment is greater than I can beare.* Oh then how many terrours, how great anguish of mind shall wring and wrest the spirits of those, who for their crimes shall bee excommunicated for ever, from the glorious Church which is in heaven, from the innumerable company of Angels, from the congregation of all the Saints, and from all the unspeakeable joyes of the heavenly Ierusalem? Divines call this punishment *Pœna damni*, The paine of losse or damage, and say, that it is but the first part of the unconceivable torments which are prepared for the divells, and for the viperous brood of wicked men.

t Gen. 4.
13.

XVII. It goeth not alone. It is ioyned with that which the same Divines call *Pœna sensus*, the paine of sense, or of feeling. Can they lose the favour of God, with the comfortable use of all his creatures, and not feelee the redoubled blowes of the heavy sword of his indignation? When^v the king *Abasuerus* in his wrath turned his backe to *Haman*, the Kings servants covered *Haman's* face, and heaved him away to the gallows: So when God shall withdraw the light of his face from these thrice unhappy bodies, the divells, who are the executioners of his high justice, shall^x *bind them hands and feete, and take them away, and cast them into utter darkenesse*; that as they delighted in the inward darkenesse of their minds, and^y hated the light, and would not come unto it, because their deeds were evill, and lest they should bee reprooved, so they may be tormented with *utter darkenesse*, more palpable than the fogges of Egypr, and so thicke, that no sunne-shine of any worldly or heavenly comfort shall be able to sparkle thorow them.

v Est. 7.
7, 8.

x Mat. 22.
13.

y Ioh. 3.
19, 20.

If ye desire to know how great is the paine of sence, or of feeling, which is there; the Scripture calleth it, *the great wine-presse of the wrath of God*, which shall bee troden till blood come out of it, even unto the horse

a Rev. 14.
19.

b Eſa. 66.
15, 16.
c ver. 24.

d Rev. 21.
8.

e Eſa. 30.

33.
f Mat. 5. 22

g Buxtorf.
ex libro Tal-
cut in Iere-
miam. ca. 7.

h Rev. 14.
9, 10, 11.

bridles: It calleth it also ^b a fire, and flame of fire, whereby the Lord will plead against his enemies: fire, which ^c shall never be quenched, because it shall never lacke either matter to kindle it, or a mighty breather to blow it. 'Tis a ^d lake which burneth with fire and brimstone: 'Tis ^e Tophet ordeined of old, made deepe and large, the pile whereof is fire and much wood, and the breath of the Lord, like a streame of brimstone, doth kindle it. 'Tis a ^f Gehenna of fire. What paine so sensible, as to be burnt alive? and what paine so terrible and pittifull, as when the Iewes ^g tooke their young children, and offering them in sacrifice to *Molec*, gave them to one of the Priests, who laid them upon the armes of the brazen Idoll, after it was set on fire, and glowing red, the rest of the Priests in the meane while, sounding with Drums, Trumpets, Timbrels, and other loud instruments, lest the parents should heare the pittifull cryes of their children, and bee touched with compassion: by reason of which sounding, the place was called *Tophet*, and because it was in a valley belonging to *Hinnom*, it was called *Gebinnom*, or *Gehenna*, i. the valley of *Hinnom*, a name most usuall amongst the Iewes in Christs dayes, and long before, to signifie the place and the paines of the damned: As they were wont to call the diuell, *Principem Gehenna*, *The Prince of Gehenna*, or of hell: where, ^h If any man worship the beast and his Image, and receive his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall bee tormented with fire and brimstone, in the presence of the holy Angels: and the smoake of their torment ascendeth up for ever and ever: and they have no rest day nor night.

In vaine shall they strive and struggle to rid themselves from the eternall chaines of darkenette, wherewith they are tyed in that bottomlesse Mine: for, like unto fish prickt with the Anglers hooke, the more they wrench and wriggle to escape, faster and faster are they intangled, and

and sinke deeper into the burning lake of death and damnation.

Are not darkenesse, blood, fire, brimstone, burning alive, torments fearefull enough, to make the haire to bristle, and the stoutest heart to melt as waxe against the fire? and yet all these are but shadowes and counterfeits of the extreimity of paine, wherewith the damned are racked in hell. If *Nebuchadnezzars* hot glowing furnaces: if *Antiochus* caldrons of boyling oyle: if *Phalaris* fierie brazen Bull: if *Dauids* sawes, harrowes of yron, and mortars, if the needles, the pinfers, the burning yron grates and brazen chaires; if the tympan, the spits, the flaying of living men, and other torments practised by Tyrants against Christians, were so fell and hideous; if dayly men invent new tortures more fierce and terrible than those were, doubtlesse the paines of hell which the divell deviseth, or rather which are of Gods owne invention, are ten thousand times more horrible than mans heart can imagine. As in all Gods workes, *the reason of the doing, is the power of the doer*: So in this, let Atheists consider the author, and all their doubts will cease. God hath said it, and will he not performe it?

XII X. As every member, joynt, and part of wicked men conspire together in sinne to offend God: so the righteous and Almighty God hath bequeathed to each of them a severall torment. *The mind* shall be racked with the consideration of the unexpugnable wrath of God, and contemplation of its own endlesse infelicity. *The memory* shall be continually tormented with the remembrance of the manifold and foule sinnes, which were causes of such plagues. *The conscience* shall feelee a^k worme ever gnawing it with a most bitter, but unfruitfull remorse of sinne. *The phantasie* shall bee troubled with ghastly visions.

The eyes shall see nothing but ugly divells, and damned persons. *The eares* shall heare nothing but roarings

i. Aug. ep. 18.
3. ad Volusianum. Totam
ratio facti,
potentia facientis,
considera auctoritatem:
colle dubitationem.

k Esa 66.
24.
Mar. 9. 44.

l 1. Cor. 3.
9.

m Iob 18.
14.

n Mat. 25.
41.
o 2. Thes.
1.9.
p Mark 9.
48.

q Luk. 16.
19.

r Mat. 25.
41, 42.
s Mat. 25.
30.
t Mat. 22.
11, 12, 13.

of the infernall spirits, but shriekes and dreadfull cries of tortured malefactors. What the palat shall taste, what the nostrils shal smell, what the hands shall catch hold of, what the other parts of the body shall suffer in that dark dungeon of Gods wrath, I know not: This I know, that as ^l eye hath not seene, nor eare heard, neither have entred into into the heart of man, the things which God hath prepared for them that love him, in the kingdome of light, with his owne selfe: so no tongue can utter, yea no heart can imagine the manifold and bitter plagues which the justice of God hath reserved for them that hate him, in the kingdome of darkenesse, with the ^m King of terrors.

XIX. Happy would they thinke themselves, if after many myriades of yeares they might hope for some reliefe: but to fill up the unmeasurable measure of their miseries, they know that God hath called *the fire* where-in they burne, ⁿ *everlasting*; the death whereunto they are condemned, ^o *everlasting destruction*, and qualifyeth with the same title *the worme*, which gnaweth their never-dying conscience, saying, that ^p *it dyeth not*. They know that the entrance into hell is large and easie, but there-gresse impossible. They know that the power and justice of God hath appointed unto them an immortall death, an endlesse end, everlasting darkenesse in the midst of an ay-burning fire, poyson of dragons, cruell venime of aspes, bitternesse it selfe, to eate and to drinke in the blackenesse of an eternall night; whereupon the cloud of Gods curse, and the shadow of death shall dwell for ever, and the light of comfort shall never shine.

XX. This is the share allotted to all them that feare not God; to ^q *the rich man*, who did no harme to *Lazarus*, but onely refused to give him meate, and to ^r all his mates; to ^s *the unprofitable servant*, to him who goeth to the marriage-feast without ^t *a wedding garment*. O then
two

two and threefold more shall bee children of hell, all those which throw the crummes of bread out of Lazarus mouth, which are never weary of ill doing, which have all their garments stained with the blood of Gods servants. Shall it *v* be more tolerable for the Land of Sodom and Gomorrha in the day of iudgement, than for those who receive not the Preachers of the Gospell, and refuse to heare the word? Oh then how intolerable shall be then the plagues of God upon the Neroes, Dioclesians, & all the persecuters of the Gospell? *x* The Lord tryeth the righteous: but the wicked, and him that loveth violence, his soule hateth. Upon the wicked bee shall raine snares, fire and brimstone, and an horrible tempest: that shall be the portion of their cup.

v Mat. 10.
15.
Mat. 11.
22. 24.

x Psal. 11.
5, 6.

y Rev. 16.
10.

a Mat. 12.
13.

b Rev. 6. 16

c Rev. 3. 6.

d Aug. de

Tempore

serm. 252.

Quia qui-

buis in hoc

seculo vita

offerunt, &

no'unt acci-

pere: in in-

ferno qua-

rent mor-

tem, & non

poterint in-

venire.

c Quid tam

penale, qui

semper vel-

le quod nu-

quam erit,

&c.

f Esa. 26.

19.

Rev. 20. 13

Then, then, *y* they shall gnaw their tongues for paine: then nothing shall be heard: and scene amongst them but *a* weeping and gnashing of teeth, but crying *b* to mountaines and rockes to fall upon them, and to death to come and kill them, when *c* death shall flee from them. *d* When in this world life is offered unto them, they refuse to accept it: Therefore in hell they shall seeke death, and shall not find it. In that desire as there is a great sinne, so there is in it a great paine. It is a righteous thing with God to punish sinne: therefore it is a sinne in the prisoners of hell, to desire to shake off the punishment of sinne. Againe, *e* What is more penall, saith Bernard, than ever to desire that which never shall be, and ever to be unwilling to that which shall never be? They shall never obtaine what they would; and evermore sustaine what they would not.

XXI. Adde unto all those punishments one, which shall bee to all the persecuters of the Church *a* a deadly wound ever bleeding: for in that great day, *f* the earth, the grave, the sea, death it selfe shall deliver up the dead which are in them, & the Martyrs whom these murderers have slain shall arise, and bee received into eternall glory in the presence of their enemies, with this welcome from

g Mat. 25
34.

h Aug.
Hareditas
Domini nou
minuatur
multitudine
possessorum:
tanta singu
la, quanta
universis.

i 1. Cor.
15. 28.

k Rev. 21. 3
l Aug. de
Civ. Dei. li.
22. cap. 20.

m Psal. 16.
11.
n Psal. 17. 15

from the eternall Iudge, & Come ye blessed of my Father, inherite the kingdome prepared for you from the foundation of the world.

O most wonderfull inheritance! ^h It is not diminished by the multitude of those which possesse it: It is as large to every one apart, as to the whole multitude together. O most excellent and glorious inheritance! It is a *kingdome*, wherein our darkenesse shall bee converted into light, our sorrow into ioy, our trouble into peace, our weaknesse into strength, our dishonour into honour, our ignominie into glory, our misery into happinesse, our death into life, our patient hope into the reall enioying of all good, our prayers into thanksgiving.

Where the heavens shall receive us, the holy Angells welcome us, the blessed Saints ioyne themselves unto us: where our bodies being made of mortall immortall, of naturall spirituall, of burthen some nimble, shall shine brighter than the fairest summer-day.

Where ⁱ God himselfe without any meanes, shall bee all in all, perfect and absolute knowledge to our mindes, an ocean of love to our hearts, soveraigne good, and the bleisfed center of eternall rest to all our restless affections; where he himselfe, after a most wonderfull and glorious manner which cannot be imagined, shall be light in our eyes, melody in our eares, the wished and longed-for object of all our senses: where he saith, *That he himselfe shall be with us, and be our God,* ^l i. he shall be unto us all whereby we may be satisfied, and what soever all may honestly desire; life, salvation, meate, drinke, riches, glory, honour, peace, and all good. Which David exprest in few words, saying, ^m *In thy presence is fulnesse of ioy: at thy right hand there are pleasures for evermore.* And againe, ⁿ *As for me, I will behold thy face in righteousness: I will be satisfied, when I awake, with thy likenesse.*

For then God shall be the end of all our desires: then

o we shall see him without end, wee shall love him without loathing, we shall prayse him without wearying. Then also our enemies shall see our glory in him, and with him: and as the Author of the booke of Wisedome saith, *p* When they see it, they shall be troubled with terrible feare, and shall be amazed at the strangenesse of our salvation, so farre beyond all that they looked for, &c.

XXII. O then dearely beloved, let us learne to discern wisely ^a betweene the righteous and the wicked, betweene him that serveth God, and him that serveth him not.

Salomon saith, that ^r the lampe of the wicked shall bee put out: comparing wicked men to a candle, which when it begins to burne, giveth a faire light, but endeth in stinking smoake and caligioufnesse: for their end is worse than their beginning, because ^t they are reserved to the day of destruction, to the day when wrath shall be brought forth.

On the other side, ^t Marke the perfect man, and behold the upright: for the end of that man is peace, because the salvation of the righteous is of the LORD: he is their strength in the time of trouble: and the Lord shall helpe them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him,

The short dayes of mans fading and dying life, me thinkes, may be most conveniently compared to a stage-play: wherein often Kings sonnes mount on the scaffold, disguised in poore mens rags; and beggers march with a stately pace, attired in sumptuous robes about their greasie bodies; hiding scurvie heads under crowns of gold, and stretching forth a royall Scepter with scabbed hands: but when the curtaines are remooved, when the Tragedy is ended, and the Players are stript of their borrowed apparell, he that made so many vaine glorious shewes, and called himselfe *Hercules*, or *Agamemnon*, is knowne to be poore *Irus*, who goeth begging thorow the streetes, and crackling crusts of browne bread betweene his muddie and rotten teeth: and hee that was

Hh

thought

o Aug. idid.
Ipse finis e-
rit desiderio-
rum nostro-
rum, qui sine
fine videbi-
tur, sine fa-
tigatione
laudabitur.
p Sap. 5.2.
q Mal. 3.
18.
r Pro. 13.9.

f Iob 21.
30.
t P sal. 37.
37, 39, 40.

thought to be *Irus*, is knowne to be the royall sonne of *AEacus*.

Tis even so betweene the Church and the world: when *Lazarus* starves for hunger at the rich mans gate, and the rich man jetteth in his purple, and makes good cheere: when *Christ* is nayled upon the crosse, and his enemies stand hard by, reviling him; when the *7* dead bodies of *Christs two witnesses* lye unburied in the streets of the great City, and they that dwell upon the earth, reioyce over them, and thanke their gods of gold, silver, brasfe, because they have overcome them; it seemes that those which are thus afflicted, are but poore snakes forsaken of God; and that those others, which swim with content in the Ocean of worldly pleasures, are Gods deare ones.

But when the divells shall bury *the rich Glutton* in the lowest pit of hell, when boiling there in the lake of fire and brimstone, he shall lift up his eyes, and see *Lazarus* in *Abrahams* bosome abundantly satisfied with the fatnesse of the house of God, & drinking great draughts in the river of his pleasures: when *the spirit of life from God* shall enter into his two witnesses: when they shall rise againe, stand upon their feet, and ascend up to heaven: when *a Iesus Christ* shall come in the clouds of heaven with power and great glory: when he shall set his sheepe on his right hand, and the goates on the left: when *b they which pierced him*, shall see him, and by him shall be throwne downe into the rich Mine of eternall torments, *c to dye there unto life, and to live unto death world without*: when those *d whose life they accounted madnesse, and their end disgrace*, shall be received into the haven of eternall securitie; then, then all the Bulls of Bashan shall know, that *a*l their life was but a ridiculous move-merry, their pleasures but a shew, their felicitie but the glymple of a shadow, & that those whom they had sometimes in derision, and who were in their mouthes a Proverb of reproach,

vj Luk. 16.

19, 20.

x Mat. 27.

39.

y Rev. 11. 9

10, 11, 12.

a Mat. 24.

30.

b Rev. 1. 7.

c Aug. 50.

homil. Ho-

mil. 16. Mo-

ritus vita,

& morti

sine fine vi-

cturi.

d Sap. 5. 4, 5

reproach, are Gods beloved children, and his most precious jewels.

XXIII. O then where are they that thinke to overthrow the Church? And when will they listen to this truth? Minde they to raine downe upon the Church a deluge of persecutions? Know they not, that she is ^e the Lords Arke, which, as the water increaseth, mounteth up higher and higher, and cannot be submerged? Vnder-take they to beate her with stormie winds, and with the violent streames of afflictions? Experience might have taught them long agoe, that she is ^t the Lords house, founded upon the rocke, and that *the gates of hell shall not prevaile against her.* Have they dismantled her populous townes, and laid her open to the violence of all her enemies? *Is saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.* Is she ^h overcome by the beast that ascendeth out of the bottomlesse pit, and thrust downe into the grave of death, and of eternall oblivion? As the belly of the Whale was a safe habitation to ⁱ Ionah: so the graves shall bee a most sure lodging and bed of rest to them, till he who ^h shake unto the fish, and it vomited out Ionah upon the dry land, shall speake to the earth, to the sea, to the fire, to all the creatures that have the least bone of his faithfull servants committed unto them, and ⁱ say to the North, Give up; and to the South, Keepe not backe: bring my sonnes from farrre, and my daughters from the ends of the earth. Then the Church shall rise againe to the great astonishment of those that persecuted her, and shall remaine upon the earth, till her time be come to bee received into the glory of her spouse, where she is already in many thousands of her members, which now ^m stand before the throne, and before the Lamb, clothed with white robes, and palmes in their hands.

This is her hope; this is her trust which shall not bee disappointed: and therefore when the sharpe rods of affliction whizze with multiplied blows upon her back &

e Gen. 8. 4

r Mat 7.
24, 25.g Zech. 2.
5.
h Rev. 11.
11.
Rev. 13. 7.

i Ion. 1. 17.

k Ion. 2. 10.

l Eza. 43. 6.

m Rev. 7. 9

n Mich. 7.
7, 8, 9, 10.

cares, she comforteth her selfe, and saith, ⁿ I will looke unto the Lord: I will wait for the God of my salvation: my God will heare me: Reioyce not against me, O mine enemy: when I fall, I shall arise: when I sit in darkenesse, the Lord shall bee a light unto me. I will beare the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute iudgement for me: he will bring me forth to the light, and I shall behold his righteousness: Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden downe as the mire of the streets.

XXIV. Let us all, dearly beloved, rest in this hope, and possesse our soules with patience, whereof we have a
 ° Gardian most excellent, most trustie, most sure, even God himselfe: If thou commit unto him thy iniury, hee is a revenger; If thy dammage, he is a restorer; If thy payne, he is a Physician; If thy death, he is a raiser up from the dead: what cannot patience doe, which hath God for debtor? It will hope against hope; when it is brought to the red sea, and seerh nothing before, behind, on all sides, but present death, it will stand still, and see the salvation of the Lord; knowing, that he withdraweth his healing hand till the wound be desperate; that it is his glory to deliver out of danger, when it is come to the height, and cannot bee shunned by the wit and strength of man; that his power is more conspicuous, where there is no wine, he turnes water into wine, and raiseth Lazarus when he is dead, buried, and stinking.

He hath said of the afflicted man, who calleth upon him, ^q I will be with him in trouble: let us thanke him for his promise, and chuse rather to bee with him in the midst of Nebuchadnezzars burning furnace, than in heaven without him, saying as David said, ^f Whom have I in heaven, but thee? and there is none in earth that I desire besides thee.

And because he is faithfull in all his promises, and

com-

1. *Psē.*
 ° Tertul. de
 Patientia, c.
 15. Satis i-
 domus PA-
 tientiæ se-
 quetur De-
 us. Similitud
 deposueris
 penes eum,
 ultor est,
 &c.
 p Exod.
 14. 13.

2. *Psē.*
 q Psal. 51.
 15.
 r Bern. in
 Psal. Qui
 habitat.
 serm. 17.
 Bonum est in
 camino ha-
 bere te me-
 cum, quā
 esse sine te
 vel in celo.
 f Psal. 73.
 25.

*comforteth us in all our tribulations, let us looke with the eye of a stedfast faith for the sweet fruit of this bitter seed, for the eternitie of blessednesse, which is hid in the moment of our afflictions, for the exceeding weight of glory, which these light wounds of weake and mortall mens hands worke in us. O let us this day * groane within our selves most earnestly, and cry to heaven for the comming of the great day, wherein death and hell, and whosoever shall not be found written in the booke of life, shall be cast into the lake of fire, which is the second death, and we shall be caught up in the clouds to meete the Lord in the aire, and so shall we ever be with the Lord, by a most fruitfull and glorions exchange: For whereas he is now with us in the fulnesse of grace, to shew us the pathis of life, we shall be then with him in the fulnesse of glory; and living with him for ever, shall with one heart and mouth sing this song of David,*

*Full many be the miseries
That righteous men doe suffer:
But out of all adversities,
The Lord doth them deliver.*

O Lord, this is the desire of our hearts, this is our request unto thee. Heare us and answer us, through the precious and infinite merits of Iesus Christ thy Sonne: to whom, with thee and the holy Ghost, be all praise, honour and glory, both now and for evermore. Amen.

t 2. Cor. 1.
4.
v 2. Cor. 4.
17.
x Rom. 8. 1.
23.
2. Cor. 5. 2.
y Rev. 10.
14, 15.
z 1. Thes.
4. 17.

FINIS.

